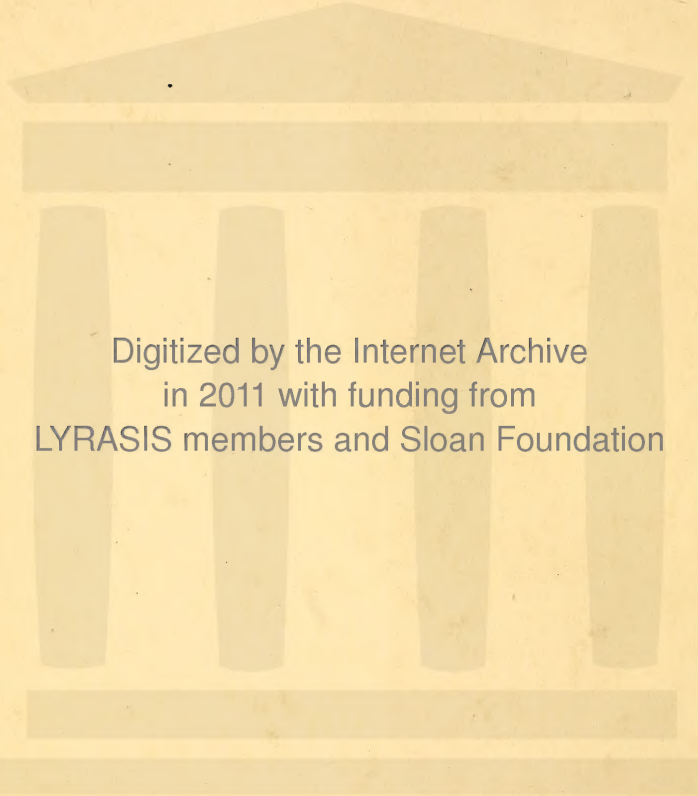
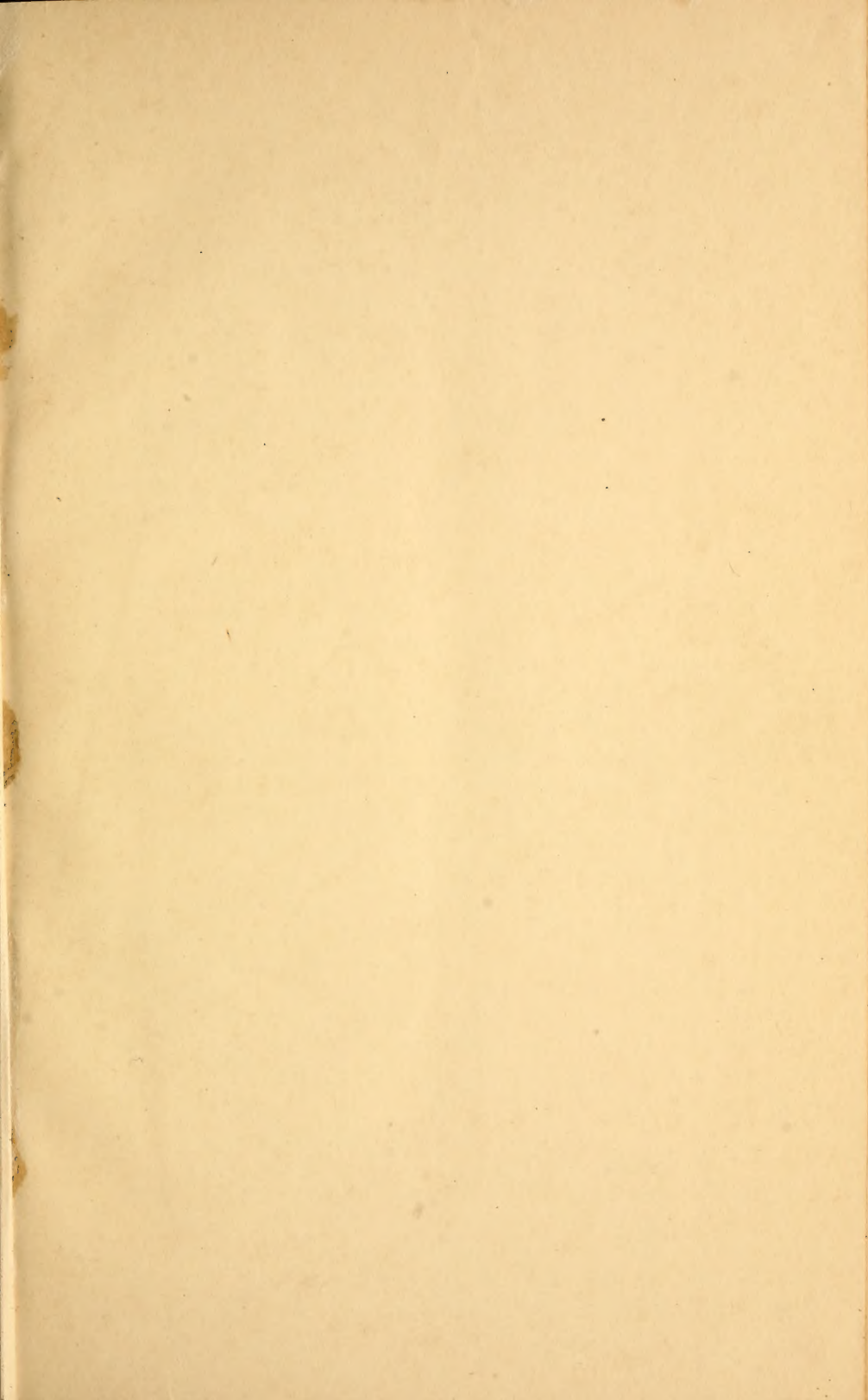


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BIBLE MONITOR

Vol. XXV

January 1, 1947

No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MEDITATIONS, PAST AND FUTURE

As we come to the close of another year of life on this earth and look forward toward the entering into a New Year it is well that we spend a few moments in sincere meditation.

At first it is well to review the year that has past, which is recorded and we cannot change. During the year we have had many opportunities in various ways to worship and praise our Heavenly Father, to witness for Christ, to follow his teachings, and to be of help to our fellow-man in word or in deed.

What is our grade? How have we used our talents in the light of the various conditions which we labor under? How well have we bridled our tongue? These God knows and it is well

that we take an invoice in order that we may see where we are, and in what direction we are headed so that we may rightly plan for the future.

Perhaps we have made mistakes. We may have failed to follow the New Testament Commandments even as well as we knew how. We have failed to control our tongue but have used it for gossip, things that were not true, and may even have offended someone. Praise the Lord that we still have life, time, and opportunity to ask forgiveness and also plead for strength and guidance that we may do better in the coming year.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it

knew him not." I John 3:1. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 6:17, 7:1.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psal. 19:14.

As we look into the New Year may we determine to know and follow more of Christ and his teachings. May we strive to use our talents for the future and not so much for the present (earthly things).

We have several important tools which should enable us to be more useful for Christ. Among these I note; the Word of God, religious liberty, comparative peace among men, ample food, clothing and necessities of life, reasonable health and strength, and

enlightened minds to direct our efforts.

The machinery has been arranged with its duties, aims, and means of keeping in repair that we may unitedly build one another up in that most holy faith. Among these I note: the Dunkard Brethren Church, its officials, the Sunday school, the various boards, the Bible Monitor and the ability to communicate with one another by speaking and writing. I feel that we often fail to realize the value of our blessings and our organizations to strengthen and encourage us on the Heavenly way.

Another important item is the hindrance to ones happiness that is manifest on every side by those who follow Satan. They are continually in strife, wars, hatred, physical and mental affliction, greed, slander and everything but love, fellowship, and peace one with the other.

OUR AIM

Melvin Roesch

As we are at the threshold of a New Year, in which we have not traveled before,

most of us no doubt are contemplating on certain things that are of interest to us, partly for the reason that in some instances we found ourselves coming short of the goal we had in mind a year ago, and in other things in the which we have seen others succeed, but heretofore had not concerned us as being worth our efforts, and therefore we did not venture out on the sea of possibilities, just satisfied in the usual happy go lucky sort of way, which so many are content with, and it seems to be a rut that is hard to get out of.

Nevertheless, many start the New Year making resolutions, and with bright hopes, start into the year jubilant of great success, while others make so many resolutions of what they are going to do, that it seems nothing but idle talk.

All of us who want to be fair with ourselves, realize that we have made mistakes in the past year, thus resolutions are in order, which is but a vow, or a fixed determination on our part, and possibly we will not rise any higher than before, without a fixed determination to success.

Now in connection with the thought of resolutions for the Year, let us consider what might be our spiritual needs, and do a little thinking along our spiritual goals. We call you attention to "Our Aim" on the front page of the Monitor, "Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience."

"In considering this, we notice, "constant aim," which would mean, continuous, without any layoffs, steadfast, surely a most noble way to be, when it concerns so great a subject. Now in connection with that, resolving, or having a fixed determination to so be, is needful: for this is where we meet up with the Adversary of our souls, as this is a condition in life which Satan does not want us to reach. Therefore he discourages, or in fact he will use any weapon he has to break down our defence, possibly in some other things of life old Satan is not concerned so much, but when it comes to trying to live right, he is on hand night and day to hinder, and unless we have a fixed de-

BIBLE MONITOR

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termination to win, we will be overcome.

Our Aim is to be more sanctified, more righteous, more holy, and more perfect, and through these we attain unto the essence of a Christian life. The Apostle Paul, in speaking on this subject, says in Phil. 3:13-14, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the

prize of the high calling of God in Christ Jesus." And in the 12th verse Paul remarks, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Apprehended means to take hold of, or to seize: now Christ had taken hold of Paul, or apprehended him, but Paul was not boasting that he was already perfect, but in all humility, he was striving, and was willing to count all things but loss that he might win Christ.

In order to attain unto the calling of God through Christ Jesus, it is necessary to obtain it through faith and obedience to God's Word, and it is the only way by which it can be obtained. Peter remarked in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Heb. 11:6, "But without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." So as

we come to this New Year, may we sincerely, determine to press onward in the upward way.

I'm pressing on the upward way,
New heights I'm gaining every day;
Still praying as I onward bound,
"Lord, plant my feet on higher
ground."

REFLECTIONS

Lewis B. Flohr

I have been reflecting on some things that came to notice at 1946 General Conference, Dallas Center, Iowa. Some of these matters are encouraging, some otherwise.

Some of our young people go to Conference not only for a trip and social time, but for the purpose of being interested in and benefited by the proceedings of the devotional and business sessions. Others, from what has been said in my hearing, after they sit for a short time in business sessions, say "Let's go out, we don't know what it is all about anyway!" Young members should be instructed and encouraged to take a keen interest in the proceedings of Conference. The time will come all too soon, maybe, when they will be respon-

sible for the conduct of church affairs, and their offsprings will be to be trained and instructed in the ways of the business and life that lasts.

There were far more people remaining to take breakfast the morning after Conference business was finished, than I have ever seen before; and the closing hour was not as late as I recall two or three times before. The delegate body seemed to be there to stay till the work was finished; many times before they begin to drift from the sessions when the close of business seems in sight, and detract from work thereby.

General Conference may be satisfactory as a time to meet for reorganization of Boards, after the appointments have been approved, but it certainly is not a satisfactory time to hold board meeting for the transaction of business appertaining to the special fields of the Boards. Some few may be members of two boards, but once the program of devotional services and business get under way, there is barely time for the

Elders in particular, to eat and sleep. Everyone wants to be present at all the preaching services possible; few want to miss any meals, and most must have a proper amount of rest. Going from one line of thought or kind of business to another too rapidly is likely to result in lack of proper consideration, reflection and conclusion, and therefore may result in unsatisfactory outcome. Too many things require attention in too short a time.

As General Conference time is the least expensive time, and perhaps the most convenient time, for boards to meet, it would seem meet and proper that they arrange meetings for Thursday, or Friday at the latest, and Saturday. After the business session is finally adjourned people are tired and anxious to get headed homeward, and they are really not in the best condition to enter into deliberations such as board work requires.

For many years Elders have been placed on the preaching program when Standing committee is not in session, and ministers have

been used for the remainder of the program. This plan gives the Elders no opportunity to hear the ministers preach at Conference; they have for this reason opportunity to hear preachers only in the home congregation, in evangelistic meetings, at feasts, and incidental times. Would the Elders feel they were being trespassed against if, say two sermon periods, were assigned to ministers at times when Standing committee is not in session, using different ones each year?

I am still day-dreaming, and wondering if it is practicable and feasible, (being convinced that is possible), to have one place of our own somewhere in the brotherhood that our Conferences could be held. Such places could be used for District Meetings in the district where located. Brethren and Sisters, what think ye?

Vienna, Va.

THE GREAT QUESTION

Wm. Root

Part Two

“What did Christ’s enemies think of him, of his

identity?" Pharisees, you who are well informed in the scriptures, you who are professors of the most High God, giving Him your lip service, "what think ye of Christ, whose son is he?"

We have decided that this man is not careful about his spiritual influence, because of the company he keeps in the social world, he eats with publicans and sinners. Matt. 9:11. "And when the Pharises saw it, they said unto his disciples, Why eateth you master with publicans and sinners?" Nevertheless we the officers have learned that, "Never man spake like this man."

"Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." John 8:47-49.

You multitude, whom we consider unlearned, you who are of the common walks of life, whence cometh your knowledge, concerning the identity of this man? You do not know the law, can you teach us concerning the Messiah? You are accursed.

Honorable high priest,

Mr. Caiaphas, "What think ye of Christ?" What, me, I tried him, he is a blasphemer, by his own words. "And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and elders were assembled.

But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee?

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, thee Son of God.

Jesus saith unto him, Thou hast said: nevertheless say unto you, Hereafter

shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy," Matt. 26:57-65.

Governor Pilate, "What think ye of Christ? I insist that he is an innocent man. Jon. 18:38, "Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."

Mr. Judas Iscariot, you were one of his disciples, "What think ye of Christ? I also say he is innocent. Matt. 27:3-4, "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that."

Mr. Centurion, "What think ye of Christ, whose son is he?" I say he is the

Son of God.

Mark 15:39. "And when the Centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God."

Demons, you of the bottomless pit, "What think ye of Christ, whose son is he?" What do we think of him? We are just like many who claim to be Christians, we confess him as the Son of God, but we will not keep his commandments, we have faith in him, only in the abstract sense, by persuasion of the mind, but we will not accept faith in him, concretely, will not take him at his word, neither will we obey him, he is not our master.

Mark 5:7, "And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not."

Many professing Christians live just like the confession of this demon, we acknowledge thee as the Son of God, but we will not be bothered by or with the keeping of your doctrine.

In summing up this all

important question, let us notice what all they, his friends, thought of him, what is he?

“What think ye of Christ, whose son is he?” (1) As to his origin, He was the Son of man, the ideal humanity;

(2) As to his divinity, He is the Son of God, the Divine essence.

(3) As to his character, He is absolutely perfect, human, immaculate, unique, complete; the embodiment of the Divine perfections.

(4) As to his offices: He is Teacher, Saviour, Prophet, Priest and King.

(5) Friends of the Bible, what think ye: of his person, of his claims, of his relations, of his work, of his teachings?

All will be revealed in the world to come.

What do lost souls think of him, sinner, “what think ye of Christ?”

“Lord Jesus, when I think of thee, of all thy love and grace, my spirit longs and fain would see—Thy beauty face to face.”

“My Lord, my Life, my Rest, my Shield, my Rock, my Food, my Light. Such thoughts of thee doth constant yield unchanging, fresh delight.”

This is the greatest of all questions, “What think ye of Christ, whose son is he?” Out of our conception of Christ will grow our treatment of him. On our treatment of him hangs our eternal destiny.

Great Band, Kans.

OUR CREED

Part I

In carrying forward the work the Master has entrusted to his people, the church that is wise as well as loyal, will accept the New Testament for her creed. Here will be found a rule of faith and practice that is backed up by divine authority, and is perfectly adopted to the conditions and needs of the church in every age and country. Here will be found the principles or fundamentals of the Christian religion clearly stated. The duties, privileges and responsibilities are pointed out, and it is the duty of the church to adopt, from time to time, the wisest possible methods for carrying out these principles.

It is highly important that we do not confuse principles

and methods, and that we do not attempt to elevate local and temporary methods to the dignity of principles. And while this is true, such methods of carrying on the Lord's work, as set forth in the scriptures, should be duly and sacredly respected. The New Testament, as the creed of the New Testament church, delegates, to any well-organized church of Jesus Christ, authority to teach and properly enforce all the requirements and demands of the gospel; and, guided by wisdom and love for souls along with a sacred regard for the purity and dignity of the church, no congregation can afford to tolerate in her ranks deliberate departures from the plain duties enjoined upon the members of the body of Christ. The teachings of the New Testament are intended for the government of the church, and those in charge of the Master's interest should see to it that they are respected. Jesus came to save sinners. The whole purpose of Jesus' mission may be summed up in this one statement: "For the Son of man is come to seek and to save that which was lost." Luke 19:10. Then it is said in John 3:16 that "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John the Baptist recognized this fact most clearly when he once said, pointing to Jesus: "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

Jesus found man in the lowest depths of sin, and came to earth, and endured all the hardships and privations that were meted out to him, in order that he might save the sinner from his sins, as well as to protect him from sinning.

Nothing but love of the highest type prompted him to carry out the mission of salvation entrusted to him. His mission was to serve and to save, and the plan he followed, in the scheme of human redemption, as we are here setting forth, step by step, shows clearly how the system was outlined in the mind of the Father, as well as in the mind of the Son. Love and obedience are two great cardinal points in the plan of salvation.

Jesus says, "If a man love me, he will keep my words." Nothing could be plainer. The real test of love is obedience. This will be found true in every department of life. The child who loves her mother will obey her. But hear the Master further: "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21. Then, who is it that loves Jesus? There can be but one answer: "He that hath my commandments, and keepeth them."

Everyone who has the New Testament has the commandments of Christ, and if he deliberately refuses to obey them from the heart, it can not be truthfully said that he loves his Lord. In the light of what we here say, it must be evident to every reader that love and obedience go hand in hand. Where love for the Master exists there will obedience be found. The absence of obedience indicates the absence of love. This is the plain declaration of the Master himself.

Hear him again: "He that loveth me not keepeth not my sayings." John 14:24. We also have this further

statement: "For this is the Love of God, that we keep his commandments." I John 5:3. Love and obedience are found in the same heart. True obedience cannot be separated from love. In fact, true love invariably prompts obedience. Jesus also offers eternal life. Jesus not only saves us from our sins, but he offers eternal life to all those who believe on him. Hear this statement: "He that believeth on me hath everlasting life." Another statement: "He that heareth my word, and believeth on him that sent me, hath everlasting life." John 5:24.

At this point we may again quote John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we have salvation from sin, and the promise of life eternal as well. No greater gift could be offered to man, for nothing is so desirable, and so highly valued as life, and especially is this true as it applies to the life that is beyond—the life of the future—everlasting life. This is what Jesus offers to every

man and woman of the race, who will, in faith and obedience accept him as their Savior.

Just before taking his departure from earth, Jesus told his disciples to "go ye into all the world, and preach the gospel to every creature." Mark 16:15. But why preach the gospel? Because "it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21. Paul in Rom. 10:14, asks concerning those who would hear, believe and be saved: "How shall they hear without a preacher?" Jesus went about the country, not only healing the sick, but preaching the gospel of the kingdom. He sent out the twelve, and later the seventy, to spread the news of the kingdom of the lost sheep of the house of Israel.

Philip, sometime after the ascension, went to Samaria and preached the gospel. Acts 8:5. He also preached to the Ethiopian eunuch, Acts 8:35. And we read of others who went forth, preaching the gospel, and in this way the foundation for congregations was laid in the hearts of the people. The preaching of the gospel led

to faith in the things preached, and faith led to obedience and salvation. So it will be seen how God, by the foolishness of preaching, can save those who believe. — Selected by Mrs. Howard Garland, Needmore, Pa.

FOR OR AGAINST

People sometimes ask whether there is not some middle ground, some place where one can take a stand and not be so strong for the Christian religion as the New Testament teaches.

The very fact that the question is asked shows that those asking it are in doubt as to their course, and want man to confirm them in their chosen way. No one who has the interest of the kingdom at heart will make the way harder than is necessary, nor will one make the way easier than the words of our Master state.

Our belief is that there is no middle ground, that the teaching of the New Testament was given for the guidance of all who wish to make sure of heaven. But at the same time we do not wish to add one non-essen-

tial; for we are no more warranted in adding to than we are in taking from the instructions we have been given for our guidance through this world and up to heaven. Our desire is to win as many as possible to the safe way. We strive to be Christ-like, not Pharisaic, in what directions we give.

There is a great difference in the way instruction is given. At times it seems that the one professing to try to lead men to Christ uses ways that are better calculated to repel them. The way is easy and the burden is light to those who have given their hearts and lives into the Master's keeping. But he whose heart is in the world, who thinks more of what he gives up than of what he gains by accepting Christ, will not find the way easy, and the burden will gall. It is only love that makes the burden light. Jesus gave us a rule by which we may know who loves him, when he said that the one who does his commandments is the one who loves him. If we turn the statement around it will read, that the one who does not do his commandments does not love him.

But the one who seeks to bring his brother to Christ must always show his love. His whole bearing must be calculated to attract. He must so lift up the Savior before men that they will be drawn to Him. Our Teacher showed in His work among men the best way of meeting and winning all kinds of persons. He was and will ever remain the Master Teacher. Men change his words and his way, but they have never given us as good as what they wish us to discard, and they never will for man's wisdom is not as that of God.

There is no middle ground: we are for Christ and what He commanded or we are against Him and His teachings. We may be unwise in our ways of presenting Him to the people, but we cannot be too much in earnest, cannot follow too closely in His footsteps. If we would but apprehend Christ as Paul did, our lives would be very often greatly different and better than they are. Beware of getting the idea that you can do too much for your Savior. What does the little we can do for him or give to him amount to in comparison with what

He has done for us, has given to us, and the still greater reward that He has in reserve for us if we but prove faithful in our high calling?

Often we think that our little affairs of earth are of importance, and they are, but only from the physical standpoint. But how small they seem when compared with the things of eternity. How poor and mean earthly wealth appears when we compare it with the heavenly riches. How infinitely short are the years of our sojourn on the earth in comparison with the eternity which we shall spend with Jesus at the right hand of the Father if we but prove true to our calling and profession during our life on earth. We cannot have our treasure on earth and in heaven.

In the war between good and evil there is no neutral zone, there is no standing aloof and refusing to enlist; we, everyone and all of us, are for Christ or against Him. If we are not actively for Him, we are against him; and the stake is the greatest possible, being nothing less than salvation and eternal happiness or

condemnation and eternal misery. How can we hesitate to choose when the issue is so important and our time is so short and uncertain?

There is an increasing number, even among those professing to believe in and follow Christ, who regard the matter with apparent indifference. They do not believe it is necessary to come out and be separate, to have anything but a worldly view of life and its occupations and recreations. They join in businesses that are not Christian, and they are often the life of amusements whose tendency is debasing, and of the devil. If Christ is our God, let us follow Him, and if the world and its pleasures are our god, may the Lord have mercy upon us, for we are indeed undone. Are we for or against?

A reprint from Sept. 1927 Monitor. Selected by Geo. Studebaker.

NEWS ITEMS

OUR APPRECIATION

We wish to use this method of

thanking the brethren, sisters and friends for their many cards and letters expressing their well wishes, sympathy, and comforting messages since our unfortunate accident in which we lost both hands in a saw accident on November 18th. After spending nine days in the Frederick city hospital, I have returned home and am improving as well as can be expected. We cannot always understand why these misfortunes come our way, but feel that whatever the Lord does is best. We feel that the Lord has something better for us in the future.

We do not crave sympathy, but we do crave the prayers of the faithful that we may be able by the grace of God to understand and to know His will and be able to hold out faithful unto the end and be resigned to His will.

Joshua A. L. Rice,
R. 3, Frederick, Md.

CONTRIBUTORS

It might be of interest to review some statistics during the year 1946. Not counting the news items, poems, sentence sermons, small items, and those contributed by members of the Editorial Staff we shall note the articles published during the year.

Four individuals have contributed four articles each. Three have contributed three articles each. Six have contributed two articles each, and thirty-six have contributed one article. Also eight individuals have contributed selections from other sources.

Of course we do not want to lose those who have contributed four, three and two articles each; and if

we can encourage those who have contributed one article to submit two in the coming year; and if at least thirty new individuals will contribute at least one article each; then we should have a very interesting and instructive publication in the coming year.

We wish to thank you for your effort to spread and explain the Holy Word. We pray that you may have the guidance of the Holy Spirit and a prayerful, meditative, and unbiased mind as you may attempt to use your talent in words that souls may be brought to the knowledge of the word of God and their duties and obligations to their Creator.

—Editor.

THE VALUE OF CONTINUING THE BIBLE MONITOR

We are printing a few thoughts of appreciation which have been received during the year:

From Iowa

Dear Brother in Christ:

Will pen you a few lines to let you know how much I appreciate your paper, the Monitor. I sure think it is one of the best papers printed. I hope our new Editor will be as faithful as you have been. My prayers will be with him.

The world can creep in the church so easily and it is hard to keep it out. The Bible tells us many are called but few will be ready to enter the place Jesus has prepared for the faithful.

The Bible and the Monitor are all I have to help me to live a Christian life. It makes it hard when one is all alone and you hear nothing but worldliness and crime. I try hard to live up to the Dunkard

church. Oh how I would enjoy hearing another good old Dunkard sermon. I will try to be faithful the few years that I have to live in this world of unrest.

I am sorry of your condition and I feel that the Monitor will continue giving us the Bible teachings. I am sending you a small donation, use it to spread the Gospel as you see best, I wish it was more. (Actually 25 dollars, Ed.)

My prayer is that we may all live close to the Bible teachings so we can meet where parting is no more. As ever in Christ.

From California

Dear Brother:

Sorry to tell you I have not received the September 15 Monitor yet and I hope you will be able to send me one.

I miss it so much as I have a broken hip for three years already and cannot get to services at all.

Trusting the good Lord will bless you in your duties.

Your Sister in Christ.

From Illinois

Dear Brother:

I just returned from a two months trip visiting relatives and attending General Conference at Dallas Center, Iowa. What I saw and heard there took me back to scenes like that in the historic past 70 and 80 years ago.

I am sorry for your condition and that you requested to be relieved as Editor of the Monitor. My prayer is that your successor will give us as good a paper as you and Brother Kesler did.

Enclosed find check for the Monitor.

Your brother in Christ Jesus.

From Virginia

Dear Brother:

I am sending you a subscription for the Bible Monitor if no friend has given you my renewal for another year. I like the good news very much.

Very truly yours.

BURDENS OF PRAYER

Mary Velma Ober

Christ bore the burden oft' and sore
Of grief and shame and troubles
o'er.

He carried these to God in prayer
And ever sought God's guidance
there.

He knows the weight that each has
borne,

He knows all troubles will meet at
morn,

He knows the way to face them all,
He won the victory once for all.

He met them bravely, every one,
So He can tell us how it's done.
And He can lend us every aid
For this His every plan was laid.

He faced the cross and paid the
cost.

Of ransom for the souls once lost;
And finished here, He rose on high
To intercede for all who cry.

Great God how small is my poor
heart

It longs to love and do its part;
But all its efforts seem so small
And often seem to no avail.

Missionary in China.

OUR SAVIOR

All praise to thee, eternal Lord,
Clothed in a garb of flesh and
blood;

Choosing a manager for thy
throne,
While worlds on worlds are thine
alone.

Once did the skies before thee
bow,

A virgin's arms contain thee now;
Angels, who did in thee rejoice,
Now listen for thine infant voice.

A little child, thou art our guest,
That weary ones in thee may rest;
Forlorn and lowly is thy birth,
That we may rise to heaven from
earth.

Thou comest in the darksome night
To make us children of the light;
To make us, in the realms divine;
Like thine own angels round thee
shine.

All this for us thy love hath done,
By this to thee our love is won;
For this we tune our cheerful lays,
And shout our thanks in ceaseless
praise.

Selected, Wm. Kinsley.

FUNERALS AND FUNERAL CUSTOMS

Years ago it seems to have been customary among popular folks to hold all funeral services in their respective houses of worship, and the village church bell tolled out the age of the deceased.

Later the custom seems to have changed to holding all services in the home and conveying the body directly to the cemetery instead of to the church for further services. Funeral directors immediately took to the idea and built elaborate funeral parlors in connection with their respective business establishments, equipped them with expensive musical instruments, decked the interior with fancy floral receptacles, curtains, robes, etc., making everything attractive to the eye and thus in a measure endeavor to hide the presence of death. After death the body is immediately removed from the home or hospital (as the case may be) to the funeral parlor where no pain is spared in making the body appear as near life-like as possible, even resorting to powder and paint in some instances, and instead of the body being shrouded (as was universally the case in former years) the body is dressed in Sunday clothes and often placed in the most expensive casket and almost literally buried in flowers. After embalming and giving the body the necessary care (in-

stead of taking it back to the home where the immediate family may have the privilege of fulfilling the days of mourning with some degree of satisfaction) the body is kept at the funeral home until the day of the funeral.

Usually a notice is printed in the local newspaper stating that friends may call at said funeral home to view the body between certain hours the evening before the funeral and thus some (perhaps many) who would otherwise go to the funeral and hear a sermon will thus avoid the funeral service entirely.

John A Kennel,
in Gospel Herald.

THE MAN WHO STICKS

The man who sticks has his lesson learned.

Success won't come by chance—it's earned

By pounding away, for good hard knocks,

Will make steppingstones out of stumbling blocks.

For the man who sticks has the sense to see

He can make himself what he wants to be.

If he'll off with his coat and pitch right in—

Why, the man who sticks can't help

but win!

—Author Unknown.
From Cappers Weekly.

THE HOLY KISS A CHURCH ORDINANCE

The proof that the Holy Kiss is an ordinance to be observed by the church is founded on the fact that it is given to the church alone—that it was commanded to be practiced among the disciples and none others.

This is a general argument which makes this command, like all others that are to be practiced among the disciples alone, an ordinance in the church. When a command is given that belongs to the church alone, to be practiced by the church and none others, it always remains as an ordinance to be observed so long as the church shall stand. So it was with the Jewish Passover, and all the feasts that were commanded to Israel; they were to be perpetuated in the church as long as it should stand. So it is with the Christian church—every command and ordinance that belongs to the members, and none others, is to them a sacred institution, to remain un-

changed and kept among God's holy people, with one faith and one practice, in one body, down till the last note of time.

The facts in this argument that the Holy Kiss was given to the church alone show clearly that in the mind of God who gave the command there was something sacred and holy about it. Those who trust the wisdom of God may rest assured that he sees in all his appointments the honor and glory of his own name and the happiness of his children. We insist on obeying this command, because we trust in the God who gave it, knowing that it received the sanction of his own will and was given to his peculiar people, peculiar because they worship God according to his word and obey his commands, just as they were observed by his church nineteen hundred years ago, without setting any commands aside, or changing them to suit the customs of the age in which they live.

Our second argument is drawn from the example of Paul with the church at Ephesus. Acts 20:17, "And from Miletus he (Paul) sent to Ephesus and called the

elders of the church." While Paul was at Miletus on his way to Jerusalem, knowing he would pass near Ephesus, and probably he knew, too, that the ship would not tarry long there, but having a desire to see the elders of the church once more, he sent for them to meet him down on the shore where the ship would stop for a short time. He there delivered to them a farewell address, and it was probably the most affecting scene experienced in the life of any of the apostles. He tells them of the work of faith and labor of love which he had done among them, and how he had kept back nothing, but had declared to them the whole council of God. He then commends them to God and the word of his grace, and kneeling down on the sea shore and prayed with them, and they wept sore, and fell on Paul's neck and kissed him.

Here we see these holy men, filled with the spirit of God, endued with the spirit of another world, and bound together with the purest Christian love, saluting each other with the Holy Kiss, giving us an example, showing us in what manner the

primitive church obeyed this command of God. Here was the inspired apostle who had repeatedly given the command, but not leaving the command alone, for he here gives us an example by the same divine authority, that on this point the truth may be set before us both in precept and example, so we can know how this command should be observed. When this command and example is thus put on record by the Holy Spirit that we may know what the practice of the church was in the days of the apostles, it is giving us the will of God so plain that we are without excuse.

There is another point in this example that we wish to note before we leave it, that is, it very plainly confutes the point made against us by many who do not observe it: that we do not observe the Holy Kiss as it is commanded. They say the brethren ought to salute the sisters, for ye are all one in Christ. This example of the apostle with the elders of the church shows us by divine authority what was the proper order in the church. It was the elders of the church, not the sisters who saluted the apostle.

Then we have divine authority, both in precept and example, for observing it as it is done in our church; so have we divine authority for observing it in connection with the worship of God, for it was at the conclusion of their season of prayer.

Our third argument in favor of the ordinance of the Holy Kiss is drawn from the fact that the commands and ordinances of the church are the foundation which God has laid, for all Christians to unite in one body and continue one church, built upon the precepts, the commands, the ordinances, as they were believed and obeyed in the apostolic church.

This thought brings us to consider the foundation of Christian union and communion as God gave it when he established his church. He made that union perfect in the early church. It would always have remained so if all believers everywhere would have obeyed all the laws and commandments of God as they were received and obeyed by the church in the days of the apostles. There never could have been any

division in the church if all believers had continued to obey all commands as they were observed by the first Christians.

To illustrate this matter further, take our political government as an example. There never could have been a rebellion in it if all its citizens everywhere would have lived in obedience to all its laws. It would be impossible to get a division or rebellion in any government so long as its citizens would submit to all its laws. The only way possible to get a division in any government is for a part of its subjects to reject or refuse to obey its laws or a part of them. Like the great rebellion in our own government, a portion of its subjects refused to accept and obey a part of its laws, and setting up a new government of their own, and leaving out whatever they thought objectionable in the old government and changing such as did not suit them, and in that manner they made a division in the government, for it was the only way division could be made. We would remark, too, that the laws and institutions of the government

were the only foundation of union, for its subjects and the union could only be maintained by forcing rebellious subjects back into submission to the laws and institutions of the Federal government.

We may also notice that the laws and commandments of God were the foundation of union among the children of Israel. The commands of God united them together and made them one church. So long as they walked in all the commands and ordinances of the Lord they were a united people. Their union on that foundation made them one people. So long as they remained faithful their union was more solid and firm than the granite hills on which they dwelt, for while they submitted to the commands of the Lord they were founded on God's word. But when a portion of them under Jeroboam would refuse to obey a part of God's commands and set up their idols in Bethel and Dan, thus leaving the commands of God, they made division in the house of Israel. From this beginning they went on in rebellion against God, like faithless

children violating the commands of their Father until God cast them away a broken vessel, marred in the potter's hands. All this division and ruin came only of their refusal to obey a part of the commands of God.

Such is the truth regarding the church that God built in Christ. The only way division ever did or could come was by some of its members refusing to obey a part of the commands as they were observed in the apostolic church. By adding to or taking from the practice of the early church is the way division began. Men have formed an opinion that some of its commands and practices were not essential, have set them aside, which made a difference between them and the old church and a division between them and those who would not change from the practice of the early church. Thus one division after another has been made, each party selecting just so much out of the gospel and the practice of the first church as they may think essential.

The men who organized

the Geneva church selected so much of the faith and practice of the early church as they thought essential. So it was in the Confession at Augsburg; just so many points of faith and practice were selected by those men as in their opinion they believed necessary to the organization of their church. As it was in Geneva and Augsburg so it has been in all the divisions made in the church, each party selected only so many of the commands as they believed necessary to salvation and necessary to their church government. In that way changes have been made to suit the ways and customs of different ages and countries from the days of the apostles down till now.

The great objection we have to all these divisions is that they are founded too much on the opinions of men, founded only on a part of the gospel, leaving out too much of the plain teaching of Christ and the apostles. Like the Holy Kiss it has been left out of nearly all the organizations that have been started since the apostles' day, not because it is not taught in the gospel, nor because the first Chris-

tians did not practice it, but because it did not suit the customs of the age and country in which the party was organized. The practice has been too much to change the church to suit the world. We want the world changed to suit the church which God built. When he made the church at first he made it perfect. It needs not change: nothing added to it or take from it, but leave it pure as it came from the hands of God.

When we speak of uniting on the gospel we mean just such a union as the apostolic church had in faith and practice, and we are willing and anxious to unite with with anyone on the faith and practice of that church. But to talk of uniting on the gospel and then leave out some of its plain commands, is not to unite on the gospel, but on the teaching of men. Should we change the gospel to suit the customs of our age, and then unite upon it, would not be uniting upon the gospel, but upon the change we had made. We are not willing to admit that it is just and right for any party to offer a union with all Christians, and then try to reason away

one part of the gospel because it is ancient custom and another because it is non-essential. We think they ought to have a written creed to show how much of the gospel is non essential, and how much of the practice of the early church they are not willing to follow.

We do not favor creeds, yet we think whenever we have a church that differs from the apostolic church it ought to have a creed to show what that difference is. If a party should organize a church leaving out any of the commands of Christ or his apostles, like feet washing, or the Holy Kiss, they ought to have a creed to show what they have left out. The gosepl can not be their creed, for it will not show their faith concerning the commands they have left out. Now, we insist that every party ought to have a confession of creed of some kind to show how much and in what it differs from the practice of the early church. But if a church obeys the commands of Christ and the apostles just as they were observed by the first Christians, that church needs no creed except the gospel, for it fully sets forth their faith

and practice.

Compiled from "Doctrine of the Brethren Defended" by R. H. Miller.

Grind while the wind blows, or if not, do not blame Providence. God sends every bird its food but he does not throw it into the nest.—Spurgeon.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 5—Acts 1:11-11.
- Jan. 12—Acts 1:12-26.
- Jan. 19—Acts 2:1-21.
- Jan. 26—Acts 2:22-36.
- Feb. 2—Acts 2:37-47.
- Feb. 9—Acts 3:1-13.
- Feb. 16—Acts 3:14-26.
- Feb. 23—Acts 4:1-22.
- Mar. 2—Acts 4:23-37.
- Mar. 9—Acts 5:1-16.
- Mar. 16—Acts 5:17-42.
- Mar. 23—Acts 6:1-15.
- Mar. 30—Acts 7:1-19.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 5—A Wonderful Childhood. I Sam. 3:1-21.
- Jan. 12—Repentance, Prayer and Victory. I Sam. 7:3-12.
- Jan. 19—Wanting Our Own Way. I Sam. 8:1-22.
- Jan. 26—The First King Chosen. I Sam. 10:17-27.
- Feb. 2—Obedience Better Than Sacrifice. I Sam. 15:1-26.
- Feb. 9—A Clean Boy Chosen. I Sam. 16:1-13.
- Feb. 16—A Young Boy's Victory. I Sam. 17:20-54.
- Feb. 23—The Evils of Envy. I Sam. 18:5-16.
- Mar. 2—True Friends. I Sam. 20:1-42.
- Mar. 9—The Law of Victory. I Sam. 24:1-22.

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- Mar. 16—Charity in Action. II Sam. 9:1-13.
- Mar. 23—Respect for the Poor. II 12:1-9.
- Mar. 30—Memory Lesson. Psalms 23:1-6.

BIBLE MONITOR

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No. 2

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HIS PEACE

"Grace to you, and peace,
from God our Father and
the Lord Jesus Christ."
Philemon 3. Did it ever
occur to you that these
thoughts are expressed at
the beginning of all the New
Testament letters to specific
churches and in the general
Epistles? Rom. 1:7; I Cor.
1:3; II Cor. 1:2; Gal. 1:3;
Eph. 1:2; Phil. 1:2; Col. 1:2;
I Thess. 1:1; II Thess. 1:2;
I Tim. 1:2; II Tim. 1:2; Tit.
1:4; Phile. 3.

The early church wrote
and talked these thoughts,
the Holy Spirit directed
them to be written so often
and Christ promised them
to his followers. "Peace I
leave with you, my peace I
give unto you: not as the
world giveth, give I unto
you. Let not your heart be
troubled, neither let it be
afraid." Jno. 14:27.

"Grace to you" the free
unmerited love and favor of
God; the influence of the
Spirit in renewing the heart
and restraining from sin.
Webster. "And peace" free-
dom from disturbance or
agitation. Harmony, recon-
ciliation between parties.
Webster.

Man individually and col-
lectively has been and claims
to be seeking for peace but
too often without even
thinking of "the grace of
God." The two go together.
We never can have real
peace individually or collec-
tively without relying on the
source of peace, "the Prince
of Peace."

Notice in the text that
Grace and Peace comes
from God our Father and
from the Lord Jesus Christ.
Can we reasonably expect
grace or even peace without
recognizing, trusting in, and
obeying the source of these

blessings.

We look to ourselves, our own power, "we will do this or that." In our human, sinful nature which is prone to err and think only of self, we never can expect that which comes only from a higher power. Oh that we might individually, collectively, and nationally take our trials to the Lord in prayer.

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:31-33. We are zealous in trying to solve our problems but we go at it backwards. May we seek the will of our heavenly Father and try to always do those things that please him, and trust these little matters to him.

"But the fruit of the Spirit, is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such

there is no law. "Gal. 5: 22-23. Peace is from the spirit not from the human mind.

HOW ARE WE GOING TO MEET THE NEW YEAR?

Sister O. T. Jamison

The year 1946 has closed. How many of us are going to meet the new year with purer, better lives than we have lived in the one that has closed?

We no doubt have all had trials and disappointments, but how did we meet them? Did we go to God for strength and grace, or did we depend on the arm of flesh? "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5-7.

We all realize the depravity of human nature, hence the need of an inventory of our lives before we enter the new year. If there has been an inventory daily, weekly, monthly, it will not take so long to clean up and get ready.

If we have brought reproach on the church, if we have hurt our brother, or if we have fallen short in any line, and have confessed our wrong, then we are in a good way to get ready.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after." I Tim. 5:24.

"Blessed are the pure in heart for they shall see God." Matt. 5:8.

To have a pure heart we must live pure lives. If we have offended our brother we will try to make it right. If we have defrauded our brother we will restore fourfold is what the Savior said. If there is anything about our person, or on our property, that is an offense to the church we will remove it. If we love the church we will do all in our power, for its upbuild and progress, to say the least, of the purity of our own hearts and lives. Dear reader, all of us who call ourselves children of God, and want to show others the way, we'll have to be pure in heart. Telling folks will not convince, unless purity of heart, justice, love and mercy is made

practical in our own lives. Many of us are allowing these little things (sin) to gnaw away the spirituality that we must have to be a power in the world. And what a pity it is, such a great hindrance to those who are mourning God's love besides the precious souls that know Him not. Oh! for more pure hearts in our beloved church, for no church can raise higher than the individuals of which it is composed. Again I say, are we ready for the new year? If we live or die we need to have our lives made ready. We had better get busy now! Some of us may have a great conglomeration up against us. Notice the careless housewife, the careless farmer, or any other vocation you would care to notice, time will bring ruin because of neglect. Surely a Christian, with all the word means, could not be careless of keeping himself pure and holy.

The best evidence we have of being a Christian is when we are meek, lowly-minded, and pure in heart.

Love to God and love to man is the religion of the New Testament.

After we have done all

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that we can to get right with God, that we may be ready, whether we be called away to meet the Lord, or go on another year or years, our motto should be: "Onward and Upward"—more self-denial—more non-conformity to the world, drawing nearer and nearer to Christ—to holiness and purity of heart.

And then for many of us a few more trials, and the great conflict, the mighty war, will be over.

"Be thou faithful until death and I will give thee a

crown of life." Rev. 2:10.
—Quinter, Kans.

I TIMOTHY 3:16

D. F. Wolf

Without controversy great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the World, received up into glory.

The first consideration in the above text, is Godliness, and the apostle says it is a mystery. Godliness: That divine nature and character of God. How wonderful and mysterious that human kind can have such a nature, when all of the natural tendency is to evil and ungodliness; that an influence can be brought to bear upon the heart and soul of man that will cause him to want something better and higher than himself. This Godliness is not a matter of controversy, which would spring from opinion. What various controversial opinions might we have of Godliness or the divine nature, or of the Godhead, of the divine interposition, of the

heavenly visitation. There has been great controversy among professed Christians in the past on this very subject, and to no profit whatsoever. But when it comes to the revealed facts of Godliness, it is without controversy. In fact God was manifest in the flesh. It was said by the prophet long before his birth, "His name shall be called Immanuel, (God with us).

John 1:1 says, "In the beginning was the Word, and the Word was with God, and the Word was God." Jno. 1:14, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Also I John 1:1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.) Jesus was the image of the "invisible God," Col. 1:15 and 2:9, "In him dwelleth all the

fullness of the Godhead bodily." Heb. 1:3, "Who being the brightness of his glory, and the express image of his person;" and in John 14:9, he says, "He that hath seen me hath seen the Father." So without controversy "God was manifest in the flesh."

Justified in The Spirit

We know that it is the Spirit that beareth witness; His Spirit beareth witness with our spirit, that we are the children of God. When Jesus was baptized, John said he "Saw the Spirit descending from heaven like a dove, and it abode upon him." "And I saw, and bear record that this is the Son of God." When Jesus was born, Simeon through the Spirit blessed him and said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the gentiles, and the glory of thy people Israel."

Also Anna, spake to him to "All them that looked for redemption in Jerusalem." The apostle Paul to the Corinthians, says, "Wherefore I give you to understand, that no many speaking by the Spirit of God calleth Jesus

accused. And no man can say that Jesus is the Lord, but by the Holy Ghost," and Jesus said, "When the Spirit of truth is come, He shall glorify me."

Seen of Angels

The angels were the first to announce his birth into the world; no doubt they hovered round his bed in the manger. The angel of the Lord came upon the shepherds, "And the glory of the Lord shone round about them: and the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:9-11, 13-14.

The angel of the Lord appeared to Joseph in a dream, and warned him to flee into Egypt with the child Jesus. The angel of the Lord announced the death of Herod to him in Egypt. It was said in the scripture, He shall

give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. The angels came and ministered unto him in the garden, after his prayer, in agony. Jesus said to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." An angel of God came down and rolled away the great stone from the door of the sepulchre where Jesus lay. Two men (angels) sat at the head and feet of the place where Jesus had lain, and announced the resurrection to the women. And when he ascended, two men (angels) stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And Jesus says when he comes again, he will come in the glory of the Holy Angels. So apparently he was, and is attended constantly by the Holy Angels.

Preached Unto the Gentiles
Peter was the first to

preach the glad news of salvation, through Jesus Christ, to the Gentiles. His first words to Cornelius, and those that were with him, was, "The Word which God sent unto the children of Israel, preaching peace by Jesus Christ. That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:36-38. Peter also said to the apostles and brethren at Jerusalem, "Ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe; and God which knoweth the hearts bear them witness, giving them the Holy Ghost, even as he did unto us."

Paul and Barnabas declared what miracles and wonders God had wrought among the Gentiles by them. Paul relates how God had revealed to him at the time of his conversion, how he would send him to preach to the Gentiles. And in another place he says, "I speak

to you Gentiles, inasmuch as I am the apostle of the Gentiles." Paul preached Jesus and the resurrection to the men of Athens, who were Gentiles. He preached Jesus to the ruler of Cyprus, and to Jews and Gentiles at Ephesus, at Corinth, and many other places in Asia and throughout the Roman empire. And lastly to the Gentiles at Rome, declaring to the Jews there "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and they will hear it."

In writing to the Ephesians, he says it was a mystery which was not made known, in other ages, to the sons of men, that the Gentiles should be fellow heirs of the same body, and partakers of his promise in Christ by the Gospel.

Believed on in the World

None can doubt or dispute the fact that Jesus was believed on in the world, nothing is more obvious. It is indeed a mystery that so many thousands and millions should believe on him whom they have not seen. Jno. 20:29. Jesus said to Thomas, "Because thou hast seen me, thou hast believed:

Blessed are they that have not seen, and yet have believed." I Pet. 1:8. Peter says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Many thousands have believed on him to their death; willingly giving up their lives that they might have a better resurrection. It was the one factor that stirred up the hatred of the Jews, that did not believe on him. The scripture repeatedly says, that "many believed on him," first of the common people, and also among the rulers, when they saw the miracles which Jesus did. And when he raised Lazarus out of the grave, many of the Jews came to Bethany to see him; and also to see Jesus, because that they had heard that he had done this miracle, and they saw and believed. For this cause also the people took palm branches and went forth to meet Jesus, when they heard that he was coming to Jerusalem, and cried "Hosanna; Blessed is the King of Israel that cometh in the name of the Lord." Then the Pharisees said among themselves, "Perceive ye how ye prevail nothing? Behold the world is gone after him." Jesus said in his prayer, Jno. 17:8, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." At Peter's preaching on the day of Pentecost, three thousand were added unto the church. When Peter, with John, healed the lame man as they went into the temple, there were five thousand with them; and many of them which heard the Word believed. In the 4th and 6th chapters of the Acts, the record speaks of the multitude of them that believed. The Samaritans believed at the preaching of Philip. At Ephesus they were so converted at the preaching of Paul, that they brought their books and curious arts together, and burned them and counted the price, and found it to be fifty thousand pieces of silver.

Paul says, in II Thess. 1:10, "Our testimony among you was believed." Finally, it was the overwhelming

testimony which confounded the Greeks and philosophers; and the persecutors of the Christians, when they saw the unwavering faith which they possessed, that they gladly gave up their lives for their faith.

Received Up Into Glory

Luke 24:50-51, "And he led them as far out as to Bethany, and he lifted up his hands and blessed them, and it came to pass, that while he blessed them, he was parted from them, and carried up into heaven." And they worshiped him and returned to Jerusalem with great joy." Acts 1:9, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." This was the climax. This was the crowning glory. What could cause them to fear any more. All their sadness and despair at seeing him crucified, was now dispelled forever. They knew where he was; far removed from any devices of men any more; He was gone to the Father. John. 16:28. Jesus said, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." And

they had seen him go. He had told them "If I go away I will come again, and receive you unto myself; that where I am, there ye may be also." He also prayed the Father saying, "Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovest me from the foundation of the world." Acts 1:11. The angels which stood by when Jesus was taken up, also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

I Thess. 4:14-18. Lastly the apostle says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump

of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Wherefore comfort one another with these words."

Modesto, Calif.

LIFE

Gertie F. Myers

In the Bible we find so much on life. Any child can understand if one is alive or dead. To live is one thing, but to die is another. But think of living a life that Christ will be satisfied with and the way we live it.

In Matt. 22:37 Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Now if we do that, may we not live the righteous life. I often think of my life and wonder if I am living a life that would come up to what the Lord expects of me.

Let us live a life that will do to die by, then we will be ready and not need to fear death. It is the life we

live here that gives us the eternal life over there. We need not live a boastful life but a righteous life. Matt. 24:44, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

We are not expected to live a life to come up to man's standard, but one that God is satisfied with. Matt. 5:48, "Be ye therefore perfect, even as your Father, which is in heaven is perfect." We cannot be perfect by following man but by following the Bible which is God's plan for righteous living.

We are to get on the straight and narrow road and stay on it by abstaining from evil. We are to work out our own soul's salvation and we must do it by God's plan. A number of places in the Bible we are told to love our neighbors as ourselves.

Matt. 10:22, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. It is not so bad to be hated by men, but it would be terrible if we would lose love for God. We are not living for the world, so what if we are laughed at here if

we can live that everlasting life over there.

We hear that now the young people must have so much for entertainment. It seems to me the older ones are looking for some entertainment also, instead of a message from the Bible to guide us by.

Let us live a life of sacrifice and service to God. May we live a life every day as though it were the last one here, then if it is closed here that it may be opened over there with our Lord and Master.

Vienna, Va.

KNOW THYSELF

Wm. Kinsley

"Why are ye so fearful, how is it that ye have no faith?" Mark 4:40. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. "For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." Gal. 6:3-4.

"Examine yourselves, whether ye be in the faith; prove your own selves." II Cor. 13:5, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." II Cor. 5:17. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." I Jno. 4:2-3. "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:55-56.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not char-

ity, it profiteth me nothing." I Cor. 13:1-3.

"But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." II Cor. 10:17-18.

The law commands and maks us know

What duties to our God we owe;
The law discovers guilt and sin
And shows how vile our hearts
have been.

Fly to the hope the gospel gives
To the man that lives in doing His
will,

Oh for a faith that will not shrink
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe.

Hartville, Ohio.

PEACE, PERFECT PEACE

Peace, perfect peace, in this dark
world of sin?
The blood of Jesus whispers peace
within.

Peace, perfect peace, by thronging
duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrows
surging round?
On Jesus' bosom naught but calm
is found.

Peace, perfect peace, with loved
ones far away?
In Jesus' keeping we are safe, and
they.

Peace, perfect peace, our future all
unknown?

Jesus we know, and He is on the
throne.

Peace, perfect peace, death shadow-
ing us and ours?

Jesus has vanquished death and
all its powers.

It is enough: earth's struggles soon
shall cease,

And Jesus call us to heaven's per-
fect peace.

—Edward H. Bickersteth.

NEWS ITEMS

We wish to express our heart felt appreciation for the numerous lines of encouragement and season's greetings that you have sent. May we have the cooperation of each one that your wishes, for the influence and success of the Bible Monitor in the coming year, may be realized.

—Editor.

NOTICE

Some of you who have not subscribed for the Bible Monitor may now be receiving this paper for the first time, and will possibly wonder what has caused you to get the paper.

Some friend of yours, who is interested in this paper has sent your name in with a publication offering requesting that you be sent this paper for a year. So it comes to you as a gift subscription.

We feel that it is your friend's wish, that you will receive some spiritual good from the Bible Monitor, and we pray that you may

become interested enough that, when the year is finisher, you will want to subscribe again of your own free will.

—Editor.

BETHEL, PA.

On Aug. 25, Brother Herbert Parker and wife came in our midst. Bro. Parker began a series of meetings Sunday morning and continued for two weeks. He gave us the word of God with power and sincerity. Although there was no visible results, I feel those of us who are in the faith, and attended these meetings were greatly strengthened in the Christian life. We all should be more fitted to meet the trials and temptations of life.

Our meetings were very well attended and we surely appreciate and thank the brethren and sisters of our neighboring congregations who came and worshiped with us.

We also had a very good love feast meeting with 75 communing around the Lord's table. Not so many ministering brethren were present because of other love feasts and meetings at the same time. Bro. J. L. Myers, Bro. Ray Shank, Bro. Donald Ecker and Bro. Clayton Weaver brought the sermons of the day.

May the Lord richly bless them for their labors. We extend a hearty welcome to attend any of our regular services at any time.

Laura M. Ebling, Cor.

SHREWSBURY, PA.

Shrewsbury congregation met in regular quarterly council Oct. 21,

at 7:15 p. m. Meeting was opened by singing song No. 139. J. H. Myers read II Peter and led in prayer, after which Elder J. L. Myers took charge. Reports of committees were read, reports of treasurers were read. A committee was named to buy an oil burner for our mission in York. Some admonitions were given, and arrangements were made for love feast. John McWilliams led in prayer, song No. 499 was sung and we adjourned.

On Nov. 3 we held our love feast with a full house. Visiting Elders present were A. G. Fahnestock, Benj. Reinhold, Oscar Mathias, Ord. Strayer, Ray Shank, and Lewis B. Flohr, and Ministers Emmert Shelly, David Ebling, Donald Ecker. In the evening 112 surrounded the Lord's tables.

We thank all visitors who came to take part in these services and invite them back whenever they can come.

C. M. Stump, Cor.

KANSAS CITY, MO.

We are a little late in sending in our report for our meetings, but now I feel we have a little more to add because of our many blessings.

Our meeting closed the third day of November, with a wonderful all day meeting. Bro. William Root held this meeting for us, and while we did not receive any new members we did feel the Holy Spirit with us and the messages were very uplifting to us who were in the church, not to lose faith but to have courage and press forward for Christ and the church.

We have also had the privilege of having other ministering brethren

ren with us since our meeting closed.

Brother and Sister Andrews from California came for a visit to her sister, (Sister Lola Ruschhaupt). Bro. Andrews was here only a few days, but gave us two inspiring messages while he was here. Sister Andrews is staying for awhile.

Brother and Sister Jarboe and daughter were here for a few days. He preached four sermons for us. We surely enjoy all who come to be with us from time to time. We enjoy their fellowship.

Pray for us that we might be more faithful to the church and that we might gain others to come and worship with us. We need their help and yours.

Sister Lola McMillin, Cor.

DALLAS CENTER, IOWA

We have mentioned before about families moving into our midst. As a result six members were received by letter and one was received back into church fellowship. We are happy for these things. At the same time our hearts are made sad because some have asked that their names be taken off of the church record.

We met in council on December 7th with our elder, Bro. Reed, in charge.

Several items of business were taken care of and new officers elected for the New Year. Bro. Ray Reed was chosen for superintendent, Sister Susie Fiscel for Sunday school chorister and Sister Sadie Hoffeditz for church chorister.

We decided to give Bro. Joseph Flora and Bro. Floyd Haldeman \$5.00 a month for each month

spent in CPS.

We still visit the Polk County Home once a month. We have changed from the second to the third Sunday in the month. We try to take cheer and consolation to the inmates in song, prayer, scripture and conversation.

We take an offering once a month for the boys in CPS. Also an offering for foreign relief.

A car load of members visit the isolated members in Panora once a month when it is convenient for those members.

May we all go forth in the New Year with resolves to do more to encourage the downcast and help the needy. May we not only resolve but determine to do so and always obey the will of God.

Ethel Beck, Cor.

THE ACTS

This book is the Gospel of the Holy Spirit, a record of what the Gospel of Christ accomplished during the first thirty years after the resurrection. It contains a history of the work of the Holy Spirit, sent to those who believe in a risen Redeemer.

1. Author—Luke the Author of the third Gospel.

2. Date—About 63 A. D., probably while with Paul in prison at Rome.

3. For whom written—Like his Gospel, Luke addresses Theophilus, but un-

doubtedly writes for the entire church.

4. Purpose—To show how the church which had been formed by Christ triumphed over all obstacles, separated from the Jewish church on the one hand and from the world on the other. it is intended to show the principles and purposes of the church of Christ.

The first seven chapters of Acts describe the church in Jerusalem, which was confined to Jewish members. In the book of Acts, as well as the epistles, we find the history of the continuation of what Jesus did and taught through the Holy Spirit. Even the history of the church until the present day is what Jesus is doing and teaching. These are truly wonderful records, describing the controversy, spiritual conquests and the triumphal progress of the Christian church during the first thirty years after the ascension of Christ. The central truth in the Acts of the apostles is the union of the church of Christ, the Jews and Gentiles receiving the anointing of the Holy Spirit and going forth to teach the Word to others.

I. The Church of Jerusalem. Acts 1:1-7:53.

1. Introduction. Acts 1:1-11.

2. The Ten Day Meeting. Acts 1:12-26.

a. The waiting disciples.

b. The twelfth apostle chosen.

3. The Day of Pentecost. Acts 2:1-36.

a. The Holy Spirit descends.

b. Peter's first sermon.

4. The First Persecution. Acts 2:42-4:31.

a. The primitive church.

b. Healing the lame man.

c. Peter's second sermon.

d. Peter and John are arrested and imprisoned.

e. The prayer meeting.

5. The Second Persecution. Acts 4:31-5:42.

a. Example in giving.

b. Warning and punishment to those who deceive.

c. Miraculous deliverance.

d. Advice of Gamaliel.

6. The Third Persecution. Acts 6:1-7:53.

a. The seven deacons chosen.

b. The first christian martyr.

II. The church of Palestine. Acts 8:1-12:25.

1. The work of Philip.

Acts 8:5-40.

a. Conversion of Samaritans.

b. Baptism of the Ethiopian.

c. Missionary labor about Caesarea.

2. The Work of Saul. Acts 9:1-31.

a. His conversion.

b. His early preaching.

c. His visit to Jerusalem.

3. The Work of Peter. Acts 9:32-11:18.

a. His miracles.

b. Conversion of the first gentiles.

c. His defense at Jerusalem.

4. The work of Barnabas. Acts 11:19-30.

a. Organization of the first Gentile church.

b. Joint labors of Barnabas and Saul.

c. Carrying alms to Jerusalem.

5. Persecution by Herod. Acts 12:1-25.

a. Beheading of James.

b. Imprisonment of Peter.

c. Punishment of Herod.

III. The Church of the Gentiles. Acts 13:1-28:31.

1. Paul's First Journey. Acts 13:1-14:28.

a. The Divine call.

b. Conversion of the Roman Deputy.

c. Unfaithfulness of John Mark.

d. Two sabbaths in Antioch.

e. Healing the impotent man.

f. The stoning of Paul.

g. Returning to Antioch.

2. The Apostolic Council.

Acts 15:1-35.

a. Controversy at Antioch.

b. Proceedings at the Council.

c. Decision and letters.

d. Effects on the Antioch church.

3. Paul's Second Journey.

Acts 15:36-18:22.

a. Separation of Paul and Barnabas.

b. Call of Timothy.

c. Founding of the Galatian Churches.

d. The Macedonian call.

e. First converts in Europe.

f. Imprisonment of Paul and Silas.

g. Miraculous Deliverance.

h. Persecution at Thessalonica.

i. Berean Bible students.

j. Discourse on mar's hill.

k. Founding the Corinthian church.

l. The return journey.

4. Paul's Third Journey.

Acts 18:23-21:17.

a. Founding the Ephesian church.

b. Second visit to Corinth.

c. Plot of the Jews.

d. Church services at Troas.

e. Farewell address to the Ephesians.

f. Warning of his friends.

5. The Jews Rejection of Paul. Acts 21:18-26:32.

a. Arrest at Jerusalem.

b. His defense before the Jews.

c. Paul before the Sanhedrin.

d. Defense before Felix.

e. Defense before Festus.

f. Defense before Festus and Agrippa.

6. Paul's Journey to Rome. Acts 27:1-28:31.

a. His warning to the sailors.

b. The storm and shipwreck.

c. The winter at Malta.

d. His arrival at Rome.

6. Close of New Testament History.

The Acts of the Apostles closes after the beautiful picture of the voyage to Rome presented by Luke in Acts 27 to 28. In some of his epistles Paul gives us some information that must have occurred between the time that the Acts of the Apostles

closes and that of his death. The history of the New Testament really closes at a much later date, about the time when John was on the isle of Patmos and was give the history of the church that is now past, and also that which is present and that which is to come. Thus the history of the New Testament is being fulfilled constantly in our times.

Selected from New Testament History by E. S. Young.

PURE HABIT IN DRESS

Probably the most widely discussed question known to man is, "Wherewithal shall we be clothed?" It was the first question raised after the fall of man, Gen. 3:7.

It is referred to in some form in most of the books of the Bible, is a very prominent topic in social circles, is a means through which the goddess of fashion rules the world; and that church, family, or social club, does not exist in which the subject of dress has not been a theme for discussion.

Naturally, therefore, the people of God are interested

in knowing what the Bible has to say on the subject.

Here are a few points:

1. All Bible teachings against worldly conformity is divine testimony against conforming to the fashions of the world in dress.

Let us turn to Rom. 12: 1-2: "I beseech you therefore brethren by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect will of God."

The Bible has specific instructions as to how people ought and ought not to dress, and every one of these instructions is against the vain fashions of the world. To conform to these fashions (rather than to heed the instructions of God's Word and conform to these instructions, as transcribed in the clothing worn by consecrated men and women, who are completely separated from the world, in thought, motive, actions, and appearance) is distinctly a violation of God's Word.

2. The Bible teaches sex distinction in dress. "The woman shall not wear that which pertaineth unto a man, neither shall man put on woman's garment; for all that do so are abomination unto the Lord." Deut. 22:5.

3. Modest apparel is commanded. I Tim. 2:9, 10 and I Pet. 3:3, 4 cover this point. The Christian model is presented in the former reference cited and follows, with, "not with." "but with." In other words, "With shamefacedness and sobriety," the very opposite of that described in Isa. 3: 16, 24 where the daughters of Zion were condemned.

"Not with broided hair, or gold, or pearls, or costly array"—immodest apparel dictated by pride and desire to be conformed to the world, just as indecent exposure of the body is dictated through lust and submission to fashions decrees.

"But with"—as described in the language of Peter: "even the ornament of a meek and quiet spirit, which in the sight of God is of great price."

It is but natural that modest people should wish to be clothed in "modest

apparel." Clothing, it will be remembered, is for the covering (not the display) of the body.

Vain display in dress should be avoided and opposed because:

1. It is testified against in both Old and New Testaments.

2. It is a means of waste of the Lord's money.

3. It is immodest.

4. It fosters pride.

5. It fosters lust.

6. It is a mark of worldly conformity.

7. It is the exact opposite of the Bible standard of the "ornament of a meek and quiet spirit."

In the face of the fact that the Bible standard and the world standard in dress are so widely different, the idea gives up the Bible standard for the sake of appearing odd in the sight of the world, is something unthinkable for obedient children of God.

We should avoid "changeable suits of apparel." The idea of wearing one kind of clothing while among plain people, and another kind among fashionable people, is wholly unscriptural. Disobedience to God's Word is never justified because we

are disobedient only part of the time.

The clothing that people wear is but an index of what there is in the heart. Pride, Pride, haughtiness, social impurity, and others of this world's sins are indicated by the manner of clothing worn by people.

Wilma Boller Kaufman, in Gospel Herald.

WHY I DON'T DANCE

Because:

1. I never needed to learn how.

2. I don't like the habit of doing just as the crowd does.

3. I have seen too much of it and heard too much about it.

4. It isn't necessary to dance in order to have and keep friends.

5. Dancing often has bad associations — liquor and loose conduct.

6. Dancers seem to need chaperons.

7. Dancing releases inhibitions — "gives grace," they say.

8. Dancing stimulates the sex urge in most boys and men.

9. The two factors just

mentioned make a bad combination.

10. Promiscuous sex satisfaction weakens homes—present and future.

11. Those who care most for dancing do not care for the best things in life.

12. The greatest souls I know don't care much for dancing.

—Dan West,
In Young People.

SELF CONTROL

No man is at his best when he has lost control of himself; and the time of all times when a man needs to be at his best is when he is being attacked. Yet how many men deceive themselves into thinking that they actually gain in force and effectiveness by letting go themselves — “getting mad” and showing it—under provocation? To do so is both to weaken one's self and to uncover that weakness to others.

The man who can continue to smile, inside and out, no matter what the provocation to do otherwise, has a weapon that makes him hopelessly invincible to his enemies. The man who “gets mad” hands over his

best weapon to the opposition.—Mazzini.

WHY THE HIGH SCHOOL BOY SMOKES

Why does the youth of America, today, — smoke away efficiency, nerves, morals and brains? Every thinking adult has asked himself this question. How many of you have found the answer?

Allow, if you will, one who is scarcely out of the teen age, himself, to tell you from the standpoint of the American youth, why we are becoming smokers. Most of us have attended anti-cigarette lectures. Many of us have signed anti-cigarette pledges. Are we, then, a growing generation of liars and pledge-breakers, that we become smokers in spite of this? I think not.

As one of the youth of our country, I beg of you to fight this curse. But I ask you not to be satisfied with sending us lecturers who quote us dry statistics, or tell us about the poison in cigarette papers. I ask that you enact laws that will take away from before our eyes, those insinuating pic-

turnes and words, those desire-creating advertisements, stories and movies.

If the advertising of tobacco were prohibited and our literature were cleaned up, within ten years, the problem of the teen-age boys smoking would be but a matter of history.

—Selected.

TIPS TO YOUTH

If youth but knew that which men for themselves must learn:

That faith in some one, or something, anchors us.

That one act does not establish a habit, but its repetition does.

That we are but a composite group of our habits.

That nothing will pay that is not right.

That "duty" means to do in the best way the thing that lies nearest.

That each succeeding day should profit from yesterday.

That only those can rule who were first taught to obey.

That the lessons of obedience must be learned in youth.

That the head should control, but the joys of living

come from the heart.

That he best serves himself who first serves others.

That happiness can not be captured; it comes to us.

That what we see in the face of others is reflected from our own.

Then youth could appreciate that the future promises more than ever before of that which is true and good, to contribute to the happiness of those coming to do the world's work.

—Cincinnati Enquirer.

SUPPLY UNLIMITED

There is one commodity left, in these days of rising prices and reduced supply which does not conform to laws of supply and demand; which does not disappear when used, but instead multiplies itself; which grows in spite of drouth or flood; which is most profitable when given away; which is more permanent than rust-resisting steel, more precious than radium, more useful than any wealth yet found in terms of returns on the investment. And yet we human beings let it lie within our reach and watch the cobwebs cover it before we get a chance to take it out of our

closets. This commodity is love.—Lowell Wright, in Young People.

DESIRE TO PAINT A PICTURE OF HEAVEN

Fola G. Allgire

I wish I could paint a picture of heaven,
So real the sinner wouldn't want to miss it.
So very lovely that the saints
Would call it exquisite.

I'd start with a narrow path
leading to that golden city,
Where beautiful gates of pearl
swing open wide;
And gem-set wall round the city
On each and every side.

I'd paint them with diamonds
sparkling rare,
And amethyst, ruby, emerald, and
byrl so lovely;
You'd stand with wonder and awe
As you beheld them glistening there.

Then I'd paint golden streets wind-
ing down through
The valley and up over the hills,
so green;
And there'd be a lovely gray haired
mother
On the most beautiful street you've
ever seen.

I think age would have left her
And she would be lightly tripping
along
To join in that choir over yonder,
where angels
Listen to that grand redemption
song.

Then because I love music, I'd
paint a golden harp,

All studded with diamonds and
glistening strings.

Now I think I can see an angel tip-
toe up and play;

With what melodious music all
heaven rings.

I believe out there, just back of the
singing throng,

A curly-haired, blue-eyed baby
creeping up the golden
stairs.

May be 'tis that little one that God
had given you

Just for a moment of your life to
share.

Now I'd paint the crystal river with
little ripples,

That sparkle much brighter than
the dew;

Then I'd place there beside it very
restful seats.

I'm sure I don't want to miss
heaven. How about you?

Then there'd be a picture of Daniel
over there.

Now I'd pretend I was being told
of the lion's den;

How God in mercy shut the lions'
mouths,

And he prayed on just as he had
been.

I'd paint Jonah and I'm sure if he
could only speak,

He'd tell of the time spent in the
belly of the whale,

Because he would not obey God
And to the City of Nineveh set sail.

Next there would be Peter, and I
know if he could,

He'd tell how he denied the Savior
in days of old;

Of Jesus, in all of his tender mercy,
Sought and took him back into the
fold.

Out yonder on the hillside of
 Glory, I'd paint David,
 Who, with God's help, slew the
 giant with a tiny stone.
 If you or I miss that heavenly city,
 we'll miss
 A city more beautiful than we
 could ever have known.

Last, a great white throne and God
 in all his majesty;
 There before him would be Jesus,
 his only Son,
 With outstretched arms, begging
 and pleading our Father
 To spear the lost and drying one.

O, I don't want to miss heav'n with
 all its glory bright,
 And by God's grace, no merit of
 mine, I expect to see it too.
 O, just to see my Savior face to
 face will be a glorious sight.
 But what about you? Yes, what
 about you?
 Selected, Ruth Drake.

GIVE UP?

Give up because the cross is heavy,
 Sink down in weakness 'neath its
 load?
 Give up and say you can't endure it,
 Too rough, too toilsome is the
 road?
 Ah, no; rejoice you have a cross,
 A cross which none but you may
 bear;
 Why, you are rich, when by that
 cross
 You earn your right a crown to
 wear.
 Give up while there is still in
 heaven,
 A God who notes the sparrow's
 fall?
 Give up when He so longs to help
 you,

But only wants to hear you call?
 He clothes the lilies, feeds the birds;
 Would He to you, then, pay less
 heed?
 Look up to Him with prayerful
 heart,
 He will supply your every need.
 David Ebling.

PATIENCE

Patience is something very rare,
 One cannot find it everywhere.
 'Tis something that one always
 needs,
 Though many cut it down as weeds.
 The ones who let it grow and bloom
 Will find it brightens every room;
 Why can't we all let it mature
 And help us our trials to endure.
 —Vindicator.

SENTENCE SERMONS

We are in danger of over-
 looking the beautiful things
 in life and observing and re-
 membering only those
 things which are evil and
 sordid. If we insist upon
 closing our eyes to the
 countless gifts of God and
 allow them to dwell upon
 the misdeeds of men, our
 hearts will not incline to
 gratitude.—Selected.

We grow in the Christian
 life by getting knowledge of
 the word of God and by dis-
 carding evil thoughts and
 practices. Lay aside all
 malice, all guile, all evil

speaking, hypocrisies and
envies that ye may grow.—
I Pet. 2:1.

—
This generation is trying
to drink its way to hell,
spend its way to wealth,
fight its way to peace, and
enjoy its way to heaven. It
can't be done.—Amarillo
Press.

**ADULT SUNDAY SCHOOL
LESSONS**

- Jan. 5—Acts 1:11-11.
Jan. 12—Acts 1:12-26.
Jan. 19—Acts 2:1-21.
Jan. 26—Acts 2:22-36.
Feb. 2—Acts 2:37-47.
Feb. 9—Acts 3:1-13.
Feb. 16—Acts 3:14-26.
Feb. 23—Acts 4:1-22.
Mar. 2—Acts 4:23-37.
Mar. 9—Acts 5:1-16.
Mar. 16—Acts 5:17-42.
Mar. 23—Acts 6:1-15.
Mar. 30—Acts 7:1-19.

**PRIMARY SUNDAY SCHOOL
LESSONS**

- Jan. 5—A Wonderful Childhood. I
Sam. 3:1-21.
Jan. 12—Repentance, Prayer and
Victory. I Sam. 7:3-12.
Jan. 19—Wanting Our Own Way. I
Sam. 8:1-22.
Jan. 26—The First King Chosen. I
Sam. 10:17-27.
Feb. 2—Obedience Better Than
Sacrifice. I Sam. 15:1-26.
Feb. 9—A Clean Boy Chosen. I
Sam. 16:1-13.
Feb. 16—A Young Boy's Victory. I
Sam. 17:20-54.
Feb. 23—The Evils of Envy. I Sam.
18:5-16.
Mar. 2—True Friends. I Sam. 20:
1-42.
Mar. 9—The Law of Victory. I Sam.
24:1-22.

* * * * *

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* * * * *

- Mar. 16—Charity in Action. II Sam.
9:1-13.
Mar. 23—Respect for the Poor. II
12:1-9.
Mar. 30—Memory Lesson. Psalms
23:1-6.

BIBLE MONITOR

Vol. XXV

February 1, 1947

No: 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SAVE THIS ISSUE

It contains:

Ministerial List, page 11.

Suggestions to Contributors, page 10.

Editorial Policy, page 11.

Fixed Communion Dates,
page 11.

SUNDAY SCHOOL YEAR

The purpose of the Scriptures is to reveal God to man and teach him God's will that man may be changed so he will reverence, love and obey his Creator. Man has been created to serve God while on earth, and worship and enjoy him hereafter.

We have just finished a year of study of God revealed to man as brought to us by His Son and recorded by Luke. We started the year with the heavenly revelation that God was going to

soon fulfill the scriptures as the prophets has promised.

"And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10. "Good tidings," the best news that ever came, even from Heaven, bringing joy, yes, to all people. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Jno. 1:14. We understand and communicate with one another by words in a language that we know. God sent His glory, His power and brightness in a way that we could understand. Full of grace and truth, as God is, and now as man is.

We have studied how Christ remained here long enough to:

1. Finish God's plan of redemption for sinful man. Redeem man so that he may once more communicate with, praise and worship God.

2. Instill the revealed, understandable God in the lives of a few men so that they could reveal God to others.

3. Establish a Church, a holy, purified people, that it might be fitly framed together to be acceptable to God as the bride of Christ. "For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:18-21.

"This is my beloved Son, in whom am well pleased; hear ye him." Matt. 17:5. During the year we learned how much Christ left for us to hear. Proving to us, God's plan of redemption, His power, the things that please Him, the things that

are necessary that we might be a separate people and not be contaminated with the devices of satan, and last the glory and duration of that Heavenly home.

At the close we learned of the unjust, deceitful, cruel ways used by sinful man to gain his purpose and then the power of God to resurrect from the grave, glorify and call up to the splendor of Heaven.

Now this year we take up the history of this group, small in number, that Christ had instructed and taught what it means to hear Him.

We might list several thing to watch for:

1. The undoubting faith in God that is necessary to success in the Christian Life.

2. Our dependance on God. "For in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring." Acts 17:28.

3. Some of the trials and afflictions that those who are faithful may have to face. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Jno. 16:33.

4. Some of the ordinances and practices that were necessary which the early church had learned from Christ.

5. That God's plan all through the ages coincides, is for one purpose, and will come to pass sometime.

6. That God will have a faithful church and the satisfaction and joy unspeakable for those who have lived a faithful life.

7. The zeal, effort and sacrifice that is required to serve God. May we aim this year to find our place among his faithful servants and apply our talents in his service.

PREPARATION

Melvin Roesch

Jer. 4:3, "For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns."

Naturally speaking, about this time of year we begin to think and work by planning for the harvest, which we hope to have the pleasure of reaping next fall. In the midst of the planning we find a necessity of preparing, for grain it would mean

a seed bed, which could be done by plowing, harrowing, and the other preparation that is required to make it as near perfect as possible, if we want a good crop? We are awake to the fact that we usually reap according to the way and manner in which we prepared for the harvest.

The same rule will hold very true spiritually speaking, and so, if we desire to be spiritual, and reap Eternal life, also as was mentioned in a former article, if we want to be more holy, more sanctified we certainly understand that it will take some very careful preparation, hence we refer to the above mentioned scripture in which Jeremiah pleads with the men of Judah and Jerusalem to "break up their fallow ground, and sow not among thorns." We are all aware of the fact of the condition that existed among these people at the time this was written, (verse 4 of the above chapter) "Circumcise yourselves to the Lord, and take away the foreskins of your heart," some writers in speaking of this, refer it to "A renovation of the heart."

By illustration I would

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like to draw your minds to a picture of farm land in a cutover timber country, where the stumps have not been removed, and the job of plowing you might expect to see, where some one has tried their best to do a perfect job of work, yet how imperfect it was. It reminds us of people trying to get regenerated, yet have some reservations they want to work around in their Spiritual life, and truly the Lord does not intend for us to have reservations, when it comes to living a Chris-

tian life, for it must be wholly given to him.

Thus we want to draw a picture of the thoroughness by which we start to eradicate the evil thoughts, and desires from our heart, it is needful, if righteousness is to enter, that unrighteousness disappear, therefore we need to plow it under, get rid of it, and anything which has to do with it, or sin.

Possibly our motives might be at times, very much like farmers who just plow so shallow, or just make the top appear nice, and the appearance we will admit sometimes looks very well right at first. But what do we see when dry weather begins to come, and the roots do not have fertile soil to penetrate? The same thing will occur spiritually when that is all we think of the Christian life, just a half hearted interest which we place in it, will, when adversities come, wilt away.

Certainly, considering the condition of so-called Christian people in the day and age in which we are living, we should wake up spiritually and work as we never have before. Let us open

our hearts to the reception of the Truth in God's Word, and leave no stumps, or stones interfere, and use heavenly wisdom, which is free to all who will ask for it.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." II Peter 3:9. Surely the Word of God is not to be trifled with, and we know that sometime the end will come, and we are looking for a new heaven and a new earth. Again the Apostle Peter comes to us with this thought, II Peter 3:14, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

EVIDENCE

Lewis B. Flohr

There are some depressions on land that are below sea-level. One on the island of Cephalonia, coast of Greece, extends to the edge of the sea, the sea water

flowing by this depression makes quite a considerable creek, large enough in fact to furnish power for mills. The sea water disappears into crevices in the limestone rock of the island.

The depression with which this article is concerned is the deepest and longest one in the world. It consists of two parts, from the sources of the Jordan to the Dead Sea, and from the Dead Sea to near Ezion Geber at the tip of the Easterly gulf of the north end of the Red Sea.

The Jordan valley is described as "a remarkable depression, beginning at the source of the river, and plows a gorge that grows deeper as it goes southward. At the springs of the Jordan it is 1,700 feet above the sea, with lofty mountains on each side, Hermon and Lebanon. At Lake Merom it is 7 feet above the level of the sea. Below Merom it descends by a fall of 60 feet to the mile, and at the sea of Galilee is 682 feet below the Mediterranean. Here begins the Ghor, (its Arab name, meaning hollow), a gorge 65 miles long to the Dead Sea, and descending 610 feet further

in its depth, with a barrier of cliffs on either side, from two to eight miles apart, except at the "Plain of Jordan," or "Plain of Jericho," just north of the Dead Sea, which is 14 miles wide. This plain lies 400 feet above the level of the Dead Sea, and is encompassed by mountains which rise above it about 4,000 feet.

South from the Dead Sea this depression extends quite as far as the part above described, to near the Red Sea at the Gulf of Akaba, growing shallower as followed south. This, like the northern part, is hedged by precipitous mountains, especially to the east. In the eighth chapter of Deuteronomy, which was the main part of our Thanksgiving Sunday school lesson, November 24, 1946, we are told there is iron and brass in the land, verse 9. This was long doubted, even disputed, by unbelievers, but now is found to be true. (The ancients knew how to constitute brass by combining copper and tin, and perhaps used the word brass for pure copper also.) That Solomon smelted iron and copper was long challenged. Recent discoveries and excavations at the small modern settlement of Aqaba (named from the Red Sea gulf), and close by the site of ancient Ezion Geber, give all needed evidence that he did. Moderns believe the Bessemer process to be less than a century old. The book of First Kings 9:26; 10:11-12, states that Solomon's naval base was on the Red Sea and in Edom. Until recently the sight was unknown. The excavator's report says: "Since some of the copper mines were found facing the very shore of the sea, we inferred that the present shore line must be apparently the same as it was in Solomon's time."

"The ancient mound of Tell el-Kheleifeh conceals the ruins of Solomon's industrial settlement beneath successive structures."

"After extensive excavations, we have identified the earliest stratum (lowest layer) with Solomon's sea port of Ezion Geber, whose architects built it directly in the path of blinding sandstorms."

"The very first building we excavated at the northwest corner of the mound explained the seeming obtuseness of the city plan-

ners and also threw a new brilliant light upon the age of Solomon, whose wisdom has been proverbial. It was a large building, made of sun-dried mud brick, which had been made as hard as kilnbaked brick by some terrific heat."

"The walls of the room were pierced with two rows of flues and the main walls were connected by a system of air channels into which the upper rows of flues opened. The portion of the brick walls between the two rows of flues had been turned green by sulphurous gases."

"The flue holes explained also the reason for choosing a town-site subject to sand storms and dependent upon a poor water supply. Steady winds, to which the sand storms are incidental, blew through the flue holes and thus supplied a forced draft to keep the flames in the furnace rooms going without recourse to bellows."

"It soon became evident that this building was an elaborate smelter, where previously roasted ores were refined into ingots of pure metal. It is the most elaborate antique structure of its kind ever discovered."

"Excavations have revealed not only that Solomon mined the minerals in the Wady Araba (the below-sea-level depression reaching the Dead Sea southward almost to Ezion Geber), thus becoming one of the world's first copper kings, but also that he created at the southern end of the Araba an industrial establishment to turn his raw materials into manufactured articles."

"This industrial plant, the like of which has been unknown before his own day, was not surpassed before comparatively recent times."

Ezion Geber was one of the places passed through by the Israelites on their sojourn to the Promised Land; it manifestly had not been a place of any consequence, for, as quoted above, the evidences of the lowermost layer represented Solomon's industrial town of the same name. From here Solomon dispatched his ships to the land of Ophir, for gold. Since the Hebrews were landsmen, the Phoenician King Hiram, of Tyre, supplied sailors for the crews. I. Kings 9:26-28. Solomon's gold mines (of which many

fantastic speculations and stories have been written), were probably in coastal Arabia, or farther east, maybe in India. Old gold mine workings and present day gold mining are both found in Arabia, along or near the coast.

The narrative of the research and excavations of the metallic industries and seaport-industrial city of Solomon's is intensely interesting and instructive. Long-departed peoples who left no written records have nevertheless left readable evidence as to their arts, crafts, and implements, in the fragments, occasionally complete or whole articles of pottery, found in excavating. Archaeologists have, by making comparisons, been able to date fairly accurately, the mute evidence found. At Ezion Geber many succeeding villages or towns, each higher one on top of the one immediately preceding, have been built upon Solomon's Ezion Geber. (This has been found true at many other places, including Jerusalem.)

The excavations at Ezion Geber, from the lowermost layer of deposits, produced

a signet ring. On this ring is the plainly discernible wording "Belonging to Jotham was king of Judah, ascending the throne in 758 B. C., which was five years before Rome was built or founded, and somewhat more than two hundred years after Solomon died. This is not supposed to have been the personal signet ring of King Jotham, but the badge of office of the governor of that portion of the kingdom. It was the "government seal" as well as the sign of authority of the governor. It is said now to be on display in the National Museum, Washington, D. C.

An old proverb runs, "Not evidence for truth, but truth for evidence." Man, inclined to evil and his own ways, has always questioned the trueness of the Bible, but our wisdom is foolishness in God's sight; our opinions and judgments are as nothingness to His Word. When His word says "iron and brass (copper) are there, it is true because He put them there! When He says Heaven and Earth shall pass away, but My word shall not pass away, that Word stands! When

He says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4:4, it means just that! We cannot and dare not say which of His words (commands) "taste good" to us, and disclaim, refuse, and class as unnecessary or useless, His words (commands) that are personally distasteful to us. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

ADDITIONS TO THE BIBLE

W. E. Bashor

"The Bible and the Bible only, as a rule of faith and practice," is the Christian's watchword for which saints have fought and martyrs died.

The Catholic church has the Bible and (supposed) an infallible Pope to interpret it.

The Swedenborg church has the Bible and Swedenborg's revelation to interpret it.

The Shakers have the Bible and Mother Ann Lee's revelation to interpret it.

The Mormons have the Bible and Joe Smith's revelation to interpret it. Christian Scientists have the Bible and Mrs. Eddy's Science and Health to tell what it means.

Seventh Day Adventists have the Bible and Mrs. White's revelation to interpret it.

Each of the above churches have done exactly the same thing, namely, have put along with the good old Bible an interpreter to tell what the Old Bible really means. Whatever these new interpreters say it means, all their members must accept as true without further question.

Dare a Catholic dispute a Pope's interpretation or a mormon dispute Smith's, or an Adventist dispute Mrs. White's interpretation? No indeed.

Who are we following, men or God. Joshua 24:15, "As for me and my house, we will serve the Lord."

It behooves each one of us to follow the teaching of God's Word and nothing else. Rev. 22:18-19, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these

things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Live Oak, Calif.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both Editor and Printer.

1. Place your name at the top of the article, under the caption or title, and your address, Post Office and State at the end.

2. Do not make sentences too long. A number of shorter sentences are better than a long, involved sentence, which is difficult to punctuate, and in which the real gist of the writer's thought may be lost.

3. Do not fail to punctuate, at least put the appropriate punctuation mark where you want a sentence

to end and the next to begin.

4. Do not crowd your words or punctuation marks close together.

5. Write or typewrite on one side of the paper only.

6. If a word is too long to put it all on the end of a line, carry the whole word onto the next line.

7. Use direct quotation for scripture references; please copy the wording and punctuation just as it appears in the King James Version. Give book, chapter, and verse, John 1:10, but do not put () around this reference.

8. When quoting from other sources, always use quotation marks at the beginning and end of the quotation.

9. In submitting selected material, give name of the author and publication in which it appeared, and "Selected by" followed by your name.

10. Get acquainted with the Editorial Policy of the Bible Monitor as passed by 1946 General Conference, (see G. C. Mins. p. 3, item 15, or this issue of the Monitor) and check material you send in to see that it is in line with the policy cited.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material, and material opposing, questioning or reflecting decisions or positions of the church as determined by General Conference or derogatory thereto, also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.

Second Sat. May—Mechanicsburg, Pa.

Third Sat. May—West Fulton, Ohio.

Third Sat. May—Berean, Va.

Third Sun. May—Lancaster County, Pa.

Fourth Sat. May—Orion, Ohio.

Second Sat. following General Conference—Pleasant Ridge, Ohio.

First Sun. Oct.—Walnut Grove, Md.

Second Sat. Oct.—Mechanicsburg, Pa.

Third Sat. Oct.—Berean, Va.

Third Sun. Oct.—N. Lancaster County, Pa.

Fourth Sat. Oct.—Englewood, Ohio.

Last Sun. Oct.—Bethel, Pa.

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NEWS ITEMS

SPECIAL ISSUES

We are planning several special issues in the near future and we would like material suitable for these subjects: a Fathers' and Mothers' Issue, a Church Government Issue, and a Conscientious Objector and Civilian Service in World War II Issue.

OLD MONITORS

We have had several requests for files of back issues of the Bible Monitor for certain years. There are likely others who would like to have some of the back issues.

If anyone has copies that you are going to dispose of, will you write to the Editor and we will try to make arrangements for their use.

SHREWSBURY, PA.

The Shrewsbury congregation met in regular quarterly council Dec. 30 at 7 p. m. Song No. 236 was sung, C. M. Stump read Acts 15: 6-12, and led in prayer after which Elder J. L. Myers took charge. Song No. 210 was sung, a few remarks made and the meeting was opened for business. Reports of committees were heard. Twelve feet of land had been bought the length of the church property,

which was approved. The oil burner in the York house is to be installed soon.

Officers and teachers for both Sunday schools were elected. Norman Keeney, superintendent for Shrewsbury and Henry Swartz for York, with other officers. Reports of treasurers were read. Some other business was taken care of in a Christian manner.

John McWilliams led in closing prayer, "Praise God From Whom all Blessings Flow," was sung and we were dismissed.

C. M. Stump, Cor.

ENGLEWOOD, OHIO

We met in regular quarterly council Dec. 13, at 7:30 p. m. The meeting opened by singing No. 236, after which Bro. Herbert Parker read Eph. 4:1-13, and made a few remarks on same and led in prayer.

Bro. Robbins then took charge of the meeting. The main business of the meeting was the election of the church and Sunday school officers. Bro. Robbins was re-elected as elder, and Bro. Paul Blocher as Sunday school superintendent.

This brings us to the close of another year and as we enter the New Year may we watch and pray that we may all be drawn close to our Lord.

Ivene Diehl, Cor.

PLEVNA, IND.

The Dunkard Brethren church at Plevna met in regular quarterly council Saturday, Dec. 14th at 10 o'clock a. m. Opening song No. 700 was sung and Bro. Elzie Weimer read the first eleven verse of I

Peter and Bro. Abraham Miller led in prayer.

Our Elder Howard Surbey then took charge of the meeting.

All business was taken care of in a Christian manner.

Church and Sunday school officers were elected at this time. Also voted for an evangelist to hold our fall revival meetings which will be announced later.

Bro. Howard Surbey was re-elected as elder, Bro. George Lorenz as trustee; Bro. Clarence Surbey, clerk; Bro. Levi Miller, treasurer; Bro. Harley Rush, church chorister; Sister Tena Weimer, Monitor correspondent and agent; Bro. Walter Bird, Sunday school superintendent; Bro. Paul E. Kintner, secretary; Sister Lela Lorenz, Sunday school chorister.

Our ministers, Bro. Koonen and Bro. Weimer decided they needed help in the ministry as they are growing older. The voice of the church was taken in that matter and it was decided to have an election. Bro. Harley Rush and Bro. Clarence Surbey were both elected as they were almost a tie. They were installed and with their wives were received by the congregation.

They realize their weakness and shortcomings and are young in years. I am sure they would like for all who know the worth of prayer to pray for them in their high calling. Also pray that the work may prosper here at this place.

Lela Lorenz, Cor.

LITITZ, PA.

The North Lancaster County

Dunkard Brethren held a love feast at Lititz on Oct. 20th, with a good attendance. Ministers present throughout the day, Elders J. L. Myers, Ord Strayer, Ray Shank, Oscar Mathias; ministers, Clarence Stump, Donald Ecker, David Ebling and Daniel Marks.

In the evening 80 surrounded the Lord's table with Elder J. L. Myers officiating.

On Nov. 9th, Elder J. P. Robbins came here to hold a series of meetings. He preached the Word of God with power. As a result of it two new members were received into the church by baptism.

We were pleased to have members from Maryland and Virginia, and adjoining congregations to attend our meetings.

On Dec. 7th the brethren and sisters came together for a council meeting. The meeting was opened by singing hymn 381, prayer by Bro. Benjamin Reinhold. It was decided to have singing the winter months in the church instead of in the homes on the first Sunday evening of the month. It was also decided to have a series of meetings some time in November.

Officers were elected for the coming year: Trustee re-elected, A. G. Fahnestock; chorister, A. G. Fahnestock; assistant, John Weidman, Sunday school superintendent, Bro. Benjamin Reinhold; men's class, John Weidman, women's class, A. G. Fahnestock; girls', Ammon Keller, boys', Marvin Eberly, primary, Mabel Wells; secretary, Anna Johns.

Closing prayer by C. M. Johns and hymn No. 89.

Susanna B. Johns.

ELDORADO, OHIO

We the Eldorado congregation met in regular quarterly council Dec. 28th at 2 p. m. Meeting opened by singing, Bro. Abraham Miller reading from Ephesians 4 and prayer by Bro. Fiant. We were glad to have Bro. Hoblit, who was accepted and baptized into the church in October, in council with us for the first time.

Since last council one member was called into the deacon's office.

Election of Sunday school and church officials was the main business before the meeting. The re-election of all officials was the same for 1947 as of 1946, excepting Bro. Fiant whose term of trustee expired and was re-elected for a term of three years, and Bro. Silknitter to be acting treasurer during the sickness of our Bro. Troutwine, who has had one operation and possibly will have to have another.

We ask an interest in your prayers in behalf of our dear brother.

Pray for us in this part of God's moral vineyard that we may all hold out faithful until death.

Necette Silknitter, Cor.

GOSHEN, IND.

On Saturday afternoon, Dec. 21st our regular quarterly council convened. Bro. B. E. Kesler, Sr., read Eph. 4, and Bro. Roy Swihart led in prayer. Our Elder, Bro. Harry Gunderman then took charge of the business.

Annual reports were read. Our midweek prayer service which has been conducted at the church dur-

ing the summer is transferred to the homes during the winter months. It was decided to devote one prayer meeting evening of each month to Bible teaching and Elder B. E. Kesler will deliver one sermon in each month on doctrine.

Officers were elected for the coming year, we retained our Elder, Bro. Gunderman, also our Sunday school superintendent, Bro. Floyd Swihart, and Treasurer, Bro. J. W. Priser and Bro. Dallas Sigler, clerk; Church chorister, Sister Clara Gunderman; assistant, Bro. B. E. Kesler, Jr.; Sunday school chorister, Sister Maxine Swihart; assistant, Sister Reta Lorenz and Bro. B. E. Kesler, Jr.; Sister Mary Alice Swihart, secretary and Sister Barbara Carpenter, assistant.

The report was read followed by prayer by Bro. Allen VanDyke and the Doxology was sung, closing another business session for the Lord.

The teachers for the coming year were selected Sunday morning and may the Holy Spirit direct and help them and the students to wisely study the Word of God that much good might be accomplished.

Sister Sarah E. Yountz, Cor.

WAUSEON, OHIO

The West Fulton Dunkard Brethren church met in our regular Council Saturday evening, Dec. 7, 1946, with Elder D. W. Hostetler conducting the opening devotions, after which our presiding elder, Abraham Miller, took charge.

The meeting was conducted with a Christian Spirit throughout the evening. New officers being elected at this time for the coming year, Bro. John Carpenter was elected

Sunday school superintendent, and Bro. Melvin Roesch was elected as presiding elder for the coming year, also a vote was taken for an evangelist to conduct our evangelistic meeting some time this next fall, announcements will be made later when an evangelist is secured.

The meeting closed with an admonition on the necessity of unity in our work together, that we may make some progress in the coming year. We crave an interest in the prayers of the faithful to that end.

Sarah Roesch, Cor.

OBITUARIES

AARON SINES

Son of Henry and Susan Sines was born June 17, 1869 and passed to the great beyond at 12:15 p. m. at the home of his son, Carl Sines, Nov. 6, 1946, age 77 years, 4 months and 20 days.

In 1894 he was united in marriage to Carrie Harden who preceded him in death several years ago. To this union was born the following children: Susie Matthews; Evelyn Whittaker, Oakland, Md.; Bertha DeWitt, Hagerstown, Md.; Earl Sine, Cumberland, Md.; Virgil Sines, Swanton, Md.; Carl, Harvey, Raymond and Oscar Sines, all of Oakland, Md. He is also survived by two brothers: Charles Sines, Oakland, and William Sines, Morgantown, W. Va., 36 grandchildren, three great grandchildren, and many other relatives and friends.

Bro. Sines was baptized into the

Church of The Brethren a number of years ago and later affiliated with the Swallow Falls Dunkard Brethren church. His presence at services will be missed and also the willing donations he made for church work.

Bro. Sines was a life long citizen of Garrett county, Md., and a farmer by occupation.

Funeral services were conducted from the Swallow Falls Dunkard Brethren church Friday, Nov. 8th at 2 p. m., with Eld. Jonas Broadwater officiating, assisted by Elder Z. L. Mellott. Text: Rev. 14:12-13. Some of the hymns that were sung were "Going Down the Valley," "Vale of Bulah," and "We'll Never Say Good-Bye in Heaven."

His body was laid to rest in the John Sines cemetery on his home farm.

Ruth M. Snyder, Cor.

IN MEMORIAM

In memory of our daughter, Margaret Evelyn Throne Rupp, who passed away four years ago, January 27, 1943.

Deep in our hearts lies a picture
Of a loved one laid to rest;
In memory's frame we shall keep it,
Because she was one of the best.

She had a nature you couldn't help
loving,
And a heart that was pure as
gold;
And those who knew her and loved
her,
This memory will never grow cold.

Mr. and Mrs. Harve Throne
and Family.

JEWISH AND GENTILE PARADOXES

1. It is paradoxical that eighty milion Germans, the race of supermen, were in so much fear of one half million Jews.

2. That at the beginning of Jewish history Pharaoh, the monarch of the most powerful nation of the world at that time, could say of the enslaved descendants of seventy Jews, "Behold, the people of the Children of Israel are more and mightier than we." Exodus 1:9.

3. That so small a number of Jews scattered over the whole world are so feared and hated by many of the fifteen hundred millon Gentiles.

4. That so many men who never mentioned the name of Christ except in profanity have so intense an animosity against the descendants of those whom they call Christ killers.

5. That so many of the Germans and other Gentile nations think the only hope of peace and prosperity in the world depends on the extermination of the Jews whereas, when Joseph was the only Jew in Egypt, he

alone could save Egypt and the surrounding nations and the ancestors of Christ from starvation.

6. That Jews still celebrate the feast of Purim, whereas the empire of the Medes and Persians passed away centuries ago.

7. That Spain was the most contemptible after it tried to exterminate the Jews.

8. That the Jews have survived so many centuries of ghetto life and innumerable massacres, while the Hamans and Hitlers go to their doom.

9. That although anti-semitism is so dangerous a boomerang, and the Jew is indestructible, yet the nations learn nothing from history as to what happens to anti-semites.

10. That their nation has been preserved for centuries through the greatest persecution, without a ruler or leader or a political or religious capital.

11. That millions of Jews have died to protect the old testament which predicted and recorded their apostasies and captivities for being stiff-necked, disobedient, rebellious, impudent and hardhearted, but as ye

were a curse among the nations "ye shall be a blessing." Zech. 8:13.

12. That the greatest Gentile philosophers have admitted their inability to explain Jewish history, only a supernatural Bible could explain and predict Jewish history.

13. That the nation which has suffered the most persecution has remained for centuries. His mercy endureth forever.

14. That these same sacred scriptures of both Jews and Gentile Christians repeatedly say that the Creator of the universe manifested his power and glory to the inhabitants of earth and to the angels of heaven by delivering the Jews from the land of Egypt.

15. That after 2,000 years, the Jews have returned to Palestine in spite of the opposition of most of the nations of the world, and of most so-called Christian nations.

16. That a Jew could explain many of these paradoxes by the following paradox based on the scriptures: "You cannot curse me because I have been blessed, you cannot bless me because

I have been cursed."

17. That the teaching of Christ, a Jew according to the flesh, were carried to Europe by another Jew. The apostle Paul, a member of the most despised and hated race in history, defeated all the religions and philosophies and political power of Greece and Rome.

18. That the apostle Paul was ready to die for the very people of whom he said, "Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they pleased not God, and are contrary to all men." - I Thess. 2:15.

19. That Christ said, "Salvation is of the Jew." That Paul said, "To the Jew first." That Christ first offered the kingdom to the Jews.

That the world is indebted to the Jew for all knowledge of the existence and character of God.

21. That the only knowledge or hope of a better world, a golden age, and the kingdom of God came from Jewish prophets.

22. That no one in the world, according to the Christian Bible, could have any hope of heaven or of the resurrection except for

the Jewish nation. Therefore all Christians are under eternal obligation to the Jewish nation.

23. That the best seller for this year, and last year, and next year, and every year since the protestant reformation and for all eternity was written by Jews. Selected by C. W. O'Brien.

WATCHFULNESS

Almeda Lorenz

1. "On guard against Satan." "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." I Peter 5:8. We should be calm and alert and always ready to overcome Satan and all his ways at anytime and anywhere.

2. "Taken Unawares." "But know this, that if the goodman (master) of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 43-44. We should always be ready to stand

against anything because the Devil attacks us most when we are at our weakest. He comes in such a way that we think nothing about it.

3. "Prayerful Watching." "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18. If we are always prayer-minded we are not so apt to fall for worldly things and there will be no room for evil in our hearts.

"Continue in prayer, and watch in the same with all thanksgiving." Col. 4:2.

4. "Watch Your Step." "See that ye walk circumspectly, not as fools, (unwise), but as wise." Eph. 5:15. We should always be wise in our choosings—not be as the foolish, take up everything and anything.

"The Christian Watchman." "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Eze. 33:7.

"Watch ye, stand fast in the faith. Quit you like men, be strong." I Cor. 16: 13. We are to always be in

the faith and be strong in the Lord. Be prepared for all the trials and temptations that may come upon us.

R. 1, Box 225,
Amboy, Ind.

BAPTISM

William Kinsley

For believers only, immersing the body in water with a vow or confession. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jno. 3:5.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Jno. 3:18. "Repent, and be baptized every one of you in the name of Jesus Christ for the re-

mission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

"And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." Jno. 3:23. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becomes us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt. 3:13-17.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus, they were baptized, both men and women." Acts 8:12. "Philip opened his mouth, and began at the same scripture, and preach-

ed unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8: 35-39.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5.

"The longsuffering of

God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us."

I Peter 3:20-21. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22. "Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word." Eph. 25-26.

"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor. 6:11.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14

"Jesus Christ the same yesterday, and today, and forever. The Lord is my helper and I will not fear

what man shall do unto me." Heb. 13:8-6. "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city. And whosoever will, let him take of the water of life freely. If we are the salt of the earth, salt preserves, and also creates thirst. Are we thirsting after righteousness? Let him that is a thirst come, and whosoever will, let him take the water of life freely.

Hartville, Ohio.

KNOWS

He who knows not, and knows that he knows not, is simple; teach him;

He who knows not and knows not that he knows not, is a fool; shun him;

He who knows and knows not that he knows, is asleep; wake him;

He who knows and knows that he knows, is wise; follow him.

Selected by B. E. Kesler.

ON THE LORD'S PRAYER

(Written For Children)

I have taught your young lips the good words to say over,

Which form the petition we call the Lord's Prayer,
And now let me help my dear child to discover

The meaning of all the good things that are there.

"Our Father"—the same appellation is given

To a parent on earth, and the Parent of all—

O gracious permission, the God that's in heaven

Allow his poor creatures him Father to call.

To "hallow His name" is to think with devotion

Of it, and with reverence mention the same;

Though you are so young, you should strive for some notion

Of the awe we should feel at the Holy One's name.

His "will be done in earth, as it is done in heave,"

Is a wish and a hope we are suffer'd to breathe

That such grace and favor to us may be given,

Like good angels on high we may live here beneath.

"Our daily bread give us," your young apprehension

May well understand is to pray for our food;

Although we ask bread, and no other thing mention,

God's bounty gives all things sufficient and good.

You pray that your "trespasses may be forgiven,

As you forgive those that are done unto you."

Before this you say to the God that's in heaven,

Consider the words which you

Speak—Are they true?

If anyone has in the time past
offended

Us angry creatures who soon take
offense,

These words in the prayer are surely
intended

To soften our minds, and expel
wrath from thence.

We pray that "temptations may
never assail us,"

And "deliverance beg from all
evil" we find;

But we never can hope that our
prayer will avail us,

If we strive not to banish ill
thoughts from our mind.

"For thine is the kingdom, the
power and the glory,

For ever and ever," these titles
are meant

To express God's dominion and
majesty o'er ye:

And "Amen" to the sense of the
whole gives assent.

—Charles and Mary Lamb.

Selected by Melvin Roesch.

THE WORLD

The world is a queer old fellow,

As you journey along by his side.
You had better conceal any trouble
you feel,

If you want to tickle his pride.
No matter how heavy your burden
Don't tell about it, pray;

He will only grow colder and shrug
his shoulder

And hurriedly walk away.

But carefully cover your sorrow,

And the world will be your friend.
If only you'll bury your woes and
be merry,

He'll cling to you close to the end.

Don't ask him to lift one finger

To lighten your burden because
He never will share it; but silently
bear it,

And he will be loud with ap-
plause.

The world is a vain old fellow

You must laugh at his sallies of
wit.

No matter how brutal remonstrance
is futile,

And frowns will not change him
one whit.

And since you must journey to-
gether,

Down paths where all mortal feet
go,

Why, life holds more savor to keep
in his favor

For he's an unmerciful foe.

Selected by C. F. Rush.

WHY I DON'T DANCE

Here is what I personally
think about the modern
social dance:

1. It fosters loose social
relationships.

2. It stimulates sex and
caters to thought adultery.

3. It is highly commer-
cialized and not founded
upon a Christian motive.

4. It weakens health and
health habits.

5. It cheapens person-
ality.

Bob Tully, in Young People.

The truly generous is the
truly wise; He who loves not
others lives unblest.—Alex-
ander Home.

Do not think of your faults; still less of others' faults. In every person who comes near you look for what is good and strong; honor that; rejoice in it; and as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—John Ruskin.

ADULT SUNDAY SCHOOL LESSONS

Jan. 5—Acts 1:11-11.
 Jan. 12—Acts 1:12-26.
 Jan. 19—Acts 2:1-21.
 Jan. 26—Acts 2:22-36.
 Feb. 2—Acts 2:37-47.
 Feb. 9—Acts 3:1-13.
 Feb. 16—Acts 3:14-26.
 Feb. 23—Acts 4:1-22.
 Mar. 2—Acts 4:23-37.
 Mar. 9—Acts 5:1-16.
 Mar. 16—Acts 5:17-42.
 Mar. 23—Acts 6:1-15.
 Mar. 30—Acts 7:1-19.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 5—A Wonderful Childhood. I Sam. 3:1-21.
 Jan. 12—Repentance, Prayer and Victory. I Sam. 7:3-12.
 Jan. 19—Wanting Our Own Way. I Sam. 8:1-22.
 Jan. 26—The First King Chosen. I Sam. 10:17-27.
 Feb. 2—Obedience Better Than Sacrifice. I Sam. 15:1-26.
 Feb. 9—A Clean Boy Chosen. I Sam. 16:1-13.
 Feb. 16—A Young Boy's Victory. I Sam. 17:20-54.
 Feb. 23—The Evils of Envy. I Sam. 18:5-16.
 Mar. 2—True Friends. I Sam. 20:1-42.
 Mar. 9—The Law of Victory. I Sam. 24:1-22.

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Mar. 16—Charity in Action. II Sam. 9:1-13.
 Mar. 23—Respect for the Poor. II 12:1-9.
 Mar. 30—Memory Lesson. Psalms 23:1-6.

BIBLE MONITOR

Vol. XXV

Februray 15, 1947

No. 4

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

COMMUNITY CHURCHES

According to a number of articles that have come to our attention, a strong movement is being organized to unite all small churches in a locality, into one strong inter-denominational church.

Those behind the movement claim a two-fold aim: first, that they all may be one in Christ and second, that a re-birth of the Apostolic church may be realized by their united efforts. These aims are worth the attention and the efforts of every follower of Christ.

However all the efforts and results that I have been able to find have stressed only this small part of the claimed aim, "that they all may be one." Also I read many reports of the increased offerings, the new full-time pastor, and the pro-

posed plan of a new sanctuary.

Nothing do I find of their return to the Apostolic Faith or in fact any faith. How any religious group can expect to be "one in Christ" without returning to the faith believed, practiced and taught by the Apostles as recorded in the New Testament is more than I can understand.

Christ founded the church that He prayed, preached, and died for, that it might be one. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:19-20.

He drilled the fundamentals of this church into His apostles and through them commanded that they be perpetuated through others. "The things that thou hast heard of me among many witness, the same commit thou to faithful men, who shall be able to teach others also." II Tim. 2:2.

We have seen, especially in the twentieth century, numerous organizations joined together for various man-made purposes, mushroom up only to fall far short of their goal. Why? Almost without fail because they were not one but were disrupted by disagreement, greed, jealousy and lack of love.

Unless human, sinful man has been reborn, and is willing to follow the commands and teaching of his Maker he never will be one. We need a mighty movement for a United Church in the World and in America, but let us first go to the New Testament for the examples of the Apostolic Church. Find out what Christ was trying to teach, have our sins washed away and by practicing his ordinances bring forth the fruits of the Spirit.

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge."

FALLOW GROUND

Melvin C. Roesch

In a former article we stressed the point of making proper preparation in our lives, that we might receive a harvest in the end. We used Jer. 4:3, for a basis of our thoughts, but there is so much concerned, about proper ways of tilling the soil, that we want to dwell some more on this thought, especially concerning "Fallow Ground."

Webster, gives these meanings to the word "fallow:" untilled, plowed but not sown for a season, neglected. Clark says, "having been once tilled, has lain long uncultivated."

Thinking upon this subject, from these descriptions, we see the great desire, that our Lord had for

His people, who had so many things done for them, which came from the great love He had for them. Isaiah says, "He looked for righteousness, but behold a cry." They certainly did not appreciate what had been done for them, and when they had received the commandments they failed to keep them.

Spiritually, we see the same thing happening today, that folks have been long uncultivated in righteousness; in Matt. 13:25, "But while men slept, his enemy came and sowed tares among the wheat, and went his way." A very true picture of what happens to many folks, who start in the Christian walk of life.

I often hear the remark, "I used to go to Church," or "My father when I was young would not stand for the things that are going on today in the modern churches," but the very person that I heard make the last remark that I mentioned, is in favor of having everything in the church, such as "card parties, swimming pools, dances." There is just one thing wrong it seems to me, and I believe we have scripture for it in Jer. 2:13, "For my people

have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." I believe one of the great warnings mentioned by different writers in the New Testament, is to take heed that worldly cares, and concerns do not arise, and like thorns, choke the good seed.

If we will let true repentance break up our fruitless, and hardened hearts, together with diligent cultivation, would be a wonderful remedy for the evil that is amongst God's people today. There have been many sermons preached on the subject "getting back to God," but it will never be accomplished without true repentance—getting away from the work of the flesh mentioned in Gal. 5, and bringing forth fruits of the Spirit.

There is too much evidence presented in the Scripture, for us to have an opinion that all that goes on under the name of Christianity is Christianity. But we know that the love of Jesus still reaches out in pleading to those who have gone astray, and He is constantly searching for his

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L. W. Beery, Union, Ohio Consulting Editor.

lost sheep, not willing that any should perish, but that all should come to repentance.

The Lord works through His faithful followers, let us walk in the Light, as He is in the Light. It is said that "some people have a thousand acres of possibilities, yet cultivate about a half acre." Let us measure ourselves by the Gospel rule, and see if a good tonic of self denial, mixed with a desire to help some soul that is lost, will not help us out of the rut of neglect and care-

lessness.

It is expected of us that we put our talents to use, for when we are brought face to face with our maker, He may receive His own with usury, so if you are just being dormant, awake—you may be keeping very fertile soil from producing what it should in the Master's service. What shall our answers be?

**NEW YEAR
MEDITATIONS**

Kyle T. Reed

Today is very beautiful. The sun is shining very brightly and on the south side of buildings it is quite warm. On a day like this all of the people in this part of China can be comfortable. On cold days or cloudy ones only the rich can keep warm for fuel is too expensive. The reason for the high price is simply the fact that coal is scarce. The situation cannot be improved upon until new equipment is secured and repairs made to mines which were wrecked during the war.

My first two months of work in China were spent in Shanghai helping handle

quite a large shipment of foodstuffs and a shipment of five hundred bales of clothing, each bale of which would weigh well over one hundred pounds. This work was not that of handing the food and clothing out directly to those in need but rather that of helping get it shipped to the actual points of distribution in the needy areas of free China. We are not able to carry on relief work in the communist held areas.

In Shanghai there are many refugees from all of China and even many Europeans who have taken up temporary residents there, hoping that someday they may migrate to America. Many of these people have a miserable life to live. Only one night since I left the U. S. have I slept on a bed with springs in it, but along the streets hundreds of people sleep every night on the bare sidewalks. The first night that it was freezing cold in Shanghai last fall was the night of Nov. 28-29. The next morning fifty people who had died of exposure that one night were picked up from the streets.

The middle of December

I came to Kaifeng in Honan province where our field of service is located. One does not have to walk very far to see signs of war. Much of our work is in the areas which have been flooded by the Yellow river each year since it was diverted into it's present course by the Chinese Army who blasted a hole in the dike to delay the advance of the Japanese in 1938. In this flooded area there are thousands of acres of good land which would produce many, many bushels of grain if put under cultivation. Beneath the surface of this soil lie the ruins of many villages whose inhabitants are wandering about from place to place trying to keep their families together. The silt from the flood waters has been deposited many feet thick over the old homes of these people.

When persons are forced into the role of refugees extra strain is placed upon their physical bodies due to lack of food and shelter and to the necessity of moving from place to place. This brings conditions of malnutrition and eventually many of them become ill. It is with these people that the

nurses of our unit work in clinics set up in several of the villages. Hospitals will be opened as soon as doctors can be secured. Supplementary diets are given in some areas where they are needed.

Some of our personnel are busy with the distribution of clothing. Bedding is especially valuable to the poor here in this province. Along with the distribution of clothing goes the work of loaning cotton to families who still have the means of making it into cloth. In doing this a certain amount of raw cotton purchased with relief funds is given to each family and at the end of a period of time each family returns a predetermined amount of the cotton in the form of cloth. They keep the rest for their own use. The portion returned to us is sold and we purchase more raw cotton to help a larger number of people. Wheat loans are made to farmers on a similar basis. Experience has taught that it is better to help people to help themselves than it is just help them by outright gifts.

Closely allied to the clinic work is the organization and

management of homes for the blind and the aged and the operation of orphanages.

In all of these nursing care is essential to meet their medical needs which are not few. In the homes for the aged handicraft work is carried on. Many of these people can weave, spin, etc. It furnishes them something constructive to do and clothing can be made from the cloth they weave. Shoe making is another part of their work. In connection with the orphanages industrial schools are usually operated for training the youngsters.

Teaching the Chinese to operate American made farm machinery in order to get the land back into cultivation is another part of our work. The farmers could farm the land themselves the same way they have done for centuries past if they could get the oxen, plows, and other necessary tools, but that is practically impossible for such equipment isn't here for them to get—especially the oxen. It will take several years to raise enough new beasts of burden to supply the needs of the Chinese peasant farmers. In fact they may not

even try to do that for they are learning to handle the foreign equipment very well and by a little cooperation they will be able to own enough equipment to take care of the land.

This is New Year's day and the sun has just dropped out of sight over the western horizon. Soon it will be the dawn of the first day of 1947 for you in America. It is my sincere hope that each of you may have a greater appreciation for the comforts of life which God has afforded the people of America. Just as I could not appreciate fully a cot without springs until I saw men with no beds; neither did I fully appreciate the value of American honesty and the Christian love and fellowship of the church until I lived with people who have to strain their wits and use every means, honest or otherwise, which they can find in order to exist and who worship idols in their temples rather than God our Father. I hope a greater vision of the work ahead will come to all of us in the Dukard Brethren church as we go on from day to day throughout this new year.

I write this letter to you

in order that you may know of the work we are doing here. Realizing that all of you have a part in this work with us, I am very glad to be able to give you a few of my first observations. The task is so immense and varied that I have only a partial picture of the whole of it. All of us ask an interest in the prayers of the whole church in behalf of the work we are striving to accomplish here in China in the name of Christ.

Canadian Church Mission,
South Suburb,
Kaifeng, Honan. China.

KEYS

Wm. Kinsley

"I will give unto thee the keys of the kingdom of Heaven." Matt. 16:19. The meaning of the word key; that which fastens or secures, to make fast, to hold, to restrain, or to explain any difficult thing to understand. An instrument for shutting or opening, a fundamental thing. Jesus told Peter and the rest of the apostles that he would give them the keys, in the plural meaning the things

pertaining to the kingdom. make for peace." Rom.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. Whereby are given unto us exceeding great and precious promises." II Pet. 1:2-4. "Woe unto you lawyers, for ye have taken away the key of knowledge." Luke 11:52.

"The key of the house of David will I lay upon his shoulders; so he shall open, and none shall shut; and he shall shut, and none shall open." Isa. 22:22. "He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 3:7. Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:17-18.

One of the keys of the kingdom is peace. The meaning of the word peace: quietness of mind, and a conscience free from fear or terror, heavenly rest, heavenly happiness, harmony and unity, fruits of love. "Let us therefore follow after the things which

make for peace." Rom.

14:19. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34. "If ye shall ask any thing in my name, I will do it. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14:14, 16.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

We read in Matt. 18, how to establish and maintain peace in the church and among brethren. If two of

you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven. If we make peace here on earth he will forgive over there, loose or free us that we have a clear title. If we do not forgive and live in peace here in this world, we are not free or loosed over there. God the Father, and the Son, has the power to bind or loose and free us. He said, all power in heaven and on earth is given Him. We have no power except what is allowed us. We are only stewards here in this life, by grace are ye saved.

Hartville, Ohio.

JEWISH AND GENTILE PARADOXES

Part 2

24. That the Bible written by Jews and Jewish Christians gave England her language and literature: and Luther's translation of the Bible gave Germany her language and literature.

25. That the greatest proof of the truth of the Christians' Bible is the Jews.

26. That when Christians pray to God they use Jewish ideas and even words.

27. That civilized life is impossible without some regard to the laws of Moses and the Jew.

28. That all nations measure time from the day of the birth of a Jew.

29. That it required a world war to return the Jews to Palestine, when the Medes and Persians conquered the Babylonians without a battle.

30. That it required the first world war to open Palestine to the Jews.

31. That it required the second world war to drive back more Jews.

32. That the whole Gentile Jew hating world from China to the United States, is divided Politically into two opposing groups. Both followers of Jews, one group the communist party, is professedly following the teachings of an atheist renegade Jew, Karl Marx. The other group is profess- edly following, at a greater or lesser distance, the teachings of Christ, who accord- ing to the flesh, is also of the seed of Abraham, but who also was the Son of God.

33. That Daniel devotes so much space to show that the Gentile nations have been allowed to control the world only for a limited time: until the Messiah comes to reign, that Gentile history has little significance except as it relates to the Jew.

34. That Christ said, Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, this prophetic statement of Christ means that just as Jewish national independence ended when Jerusalem was taken by the gentile Babylonians, so it will begin again when the times of the Gentiles end.

35. That according to Daniel's Image, Gentile nations will make as great a failure of self government as did the Jews, until he shall come whose right it is to rule.

36. That God has promised that Jerusalem is to be the capital city of the whole Gentile world. Isa. 2:3, Zech 14:14, Micah 4:2.

37. That the prosperity of the world depends on the prosperity of a converted Israel. Rom. 11:12; Zech. 8:23. "As ye were a curse among the nations ye shall

be a blessing." Zech. 8:13.

38. That as most of the world is following Marx into atheism, and into political and social slavery, so some day the nations of the world will follow the Jews in the worship of God. Zechariah 8:23, sounds paradoxical to most Gentiles: "It shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you."

39. That Gentiles who, believe that the Jews have suffered two thousand years because they rejected Christ, are themselves rejecting him today.

40. That since God raised up the Babylonians to destroy the capital city and the temple because of the sins of his chosen people, What must Gentile nations expect who commit the same sin?

41. That what Christ predicted about the destruction of Jerusalem was so literally fulfilled, and yet so many Gentiles and Jews have the temerity to ignore what he said about the future punishment of all

unrepentant men.

42. That the gentile Jews predicted the destruction of the holy city, of the temple where he worshiped, and of the whole nation, all because they rejected him.

43. That the gentle Jesus predicted that the wrath of God would fall on the whole world as it did on Sodom and Gomorrah, and on the world as it did in the days of Noah, because it would reject him. If the first prediction about Jerusalem came to pass why not the second?

44. That the Jews did not become the chosen people because they were better than other nations, see Deut. 9:4-29. They were chosen to show God's grace, undeserved mercy, no one is saved neither Jew or Gentile, except by grace. "Not of works, lest any man should boast." Eph. 2:9.

45. That the Jews expect to be saved by keeping the law; but Abraham was not saved by keeping the law: for the law came four hundred years later. Christ said, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

46. That modern Jews cannot be saved by keeping the law, because there have been no temple sacrifices since the perfect sacrifice, which fulfilled and completed all the sacrifices, was made nineteen hundred years ago.

47. That in spite of what both the Old and the New Testament says, most people expect to be saved by what they do or are.

48. That the most modern Christian and Jewish religious leaders agree in their theology. Both express their admiration for the personality of Jesus. Both reject as unscientific belief: the virgin birth, the essential deity of Christ, and the resurrection of the body, as did the Sadducees. Both, like the Pharisees, base their hopes for the future on good works. Both groups, like the Herodians are expecting the kingdom to come into the world without repentance and regeneration, but through alliances with all kinds of evil men. Both Jews and Gentiles have sinned, and come short of the glory of God. But God was in Christ, reconciling the world unto himself, not imputing their trespasses unto

them for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor. 5:19-21.

"He came unto His own; and His own received him not. But as many as received him, to them gave he power to become the sons of God." John 1:11-12. The middle wall of partition the age-long enmity between Jew and Gentile is broken down only in Christ, Eph. 2:11-22. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3:11.—Moody Monthly.

Sel. by C. W. O'Brien.

Some people do not seem to grasp why they were given two ears and only one tongue.—Anon.

A THOUGHT AMONG THE ROSES

The roses grew so thickly,
I never saw the thorn,
Nor deem'd the stem was prickly
Until my hand was torn.

Thus worldly joys invite us
With rosy-color'd hue;
But, ere they long delight us,
We find they prick us too.

—Peter Spencer.

NEWS ITEMS

NOTICE

District meeting of District No. 2 will meet with the Pleasant Ridge congregation, Wednesday, April 9, 1947, at 9:00 a. m. Elders' meeting will convene on Tuesday, the 8th, at the church at 10 a. m.

Preaching services Tuesday evening.

G. H. Besse, Clerk.

NEWBERG, ORE.

Newberg Dunkard Brethren met in regular council Dec. 28 at 2 p. m. Elder Galen Harlacher read Acts 6 and led in prayer, after which our elder, E. L. Withers took charge.

This being the time of year to elect officers, that was taken up and the old officers were, with one exception, re-elected, with E. L. Withers as our elder and Wm. Myers Sunday school superintendent.

It was decided to send \$10.00 to the Publication Board and \$15.00 to the Mission Board, also to have Elder Lawrence Kreider hold a series of meetings for us. He began the meetings Dec. 29, closing Jan. 12. He preached each evening and Sunday morning. Anyone who ever heard Bro. Kreider knows that he gives the true word of God with no uncertain sound. May the Lord's blessings go with him as he goes to other fields of labor and may He give him many more years to warn sinners to flee the wrath to come. As a result one dear sister decided

to walk closer to the Master and was received into the church on her former baptism. It is a wonderful thing that we have a Heavenly Father we can pray to, because prayer changes things.

There were others counting the cost but it seems Satan wouldn't let them go. Would that everybody would say like Jesus did when He was tempted, "Get thee behind me Satan, I'm going to serve the Lord." We hope the spirit may still strive with them that they may be brought into the ark of safety before it is too late.

We were also blessed with a visit from Bro. and Sister Light and Bro. and Sister Wingert of Dallas Center, Iowa, at the beginning of the meetings. We are always glad for visits from those of like precious faith.

If there are any thinking of changing location we will welcome them here at Newberg. We have a good country.

Mollie Harlacher,
315 W. Sherman St.,
Newberg, Ore.

WAYNESBORO, PA.

On Sunday, November 3, Bro. Herbert Parker of West Milton, Ohio, began a series of revival meetings in the Waynesboro congregation. These services were concluded with our love feast on November 17th, an all day meeting.

We certainly enjoyed each of Bro. Parker's sermons and although none were added to our number as a result, we feel that much good has been done in our community. May God bless Brother Parker for his effort.

We wish to thank each and everyone who was with us during the meetings and at our love feast.

Winona M. Lewis, Cor.

TANEYTOWN, MD.

The Walnut Grove Dunkard Brethren met on Jan. 4th for our regular council meeting. The meeting was opened by Bro. Virgil Leatherman reading the first Psalm, and singing hymn 210.

Our Eld. Bro. A. G. Fahnestock moderated the meeting, giving some good admonitions. The principal part of the meeting was electing officers for the coming year. Nearly all officers were re-elected. Delegates to District meeting: Bro. Donald Ecker, Sister M. E. Ecker, Bro. Virgil Leatherman. Sister Ecker was voted Monitor agent, and also sexton for this winter. The treasurer's report was very satisfactory. Bro. Donald Ecker led in the closing prayer.

Bro. Fahnestock and family stayed with us over night and preached for us on Sunday morning. We enjoyed the services of visiting ministers. Glad for any to come and worship with us. May we all strive to maintain the principals of our faith, the Bible.

M. E. Ecker, Cor.

CERES, CALIF.

The Pleasant Home congregation held their regular quarterly council on Friday evening, Dec. 6th at 7:30 with a good attendance.

Elder Lawrence Kreider of Bradford, Ohio, conducted the opening services. Hymn 701 was sung, after which he read and commented on

Psa. 23 and led in prayer.

After prayer, our elder, M. S. Peters read part of I Cor. 13 and gave a few comments. Then he turned the meeting over to Bro. Harry E. Andrews to moderate. All business was conducted in a becoming manner, after which the services were closed by singing hymn No. 81, followed by prayer by Bro. Peters.

Four new members were received into the church, about two weeks previous on a Sunday evening, on their former baptism for a closer walk with God. Bro. Lawrence Kreider was with us at this time for a two weeks revival effort commencing on Dec. 8th.

Sunday morning. Subject, "Revival." Psa. 85 was read before prayer emphasizing verses 4 and 6. After prayer Isa. 57:14. All stumbling blocks must be removed that the Holy Spirit could have his way, and souls be brought to Christ. The church must first be revived and in the power and demonstration of the Holy Spirit, he plead for all to get near to God, and be much in prayer for him.

Sunday evening. Subject, "The Best, in the Best Place for the Best Purpose." Which is the word of God. Psa. 119:9-16 was read. The text, verse 11, tells us the best place to have the word as "David said." By no other way can we cleanse our way than by searching the scriptures. As Christ tells us in John 5:39, also in Acts 17:14. We are told how to study the word in II Tim. 2:16-17, which we must do to obey it. If we want to go to the glorious home, because in John 12:48, Christ says, the word will be our judge in the last day.

Monday evening. Subject, "The Holy Spirit, How Gotten and Then How Lost." Psa. 51 was read before prayer emphasizing verses 10 and 11. After prayer Rom. 8:1-17, we receive the Holy Spirit at baptism if we have truly repented, Luke 3:21-22. First prayer, then repentance and all were filled with the Holy Spirit, Acts 4:31. It is given on obedience, Acts 5:32. How the Holy Spirit is promised, Luke 11:13, Rom. 8:9 should stir us. We must pray as David did in Psa. 51:10-11. We must not resist the Holy Spirit as Acts 7:51. Nor tempt him, Acts 5:9. Do not grieve him, Eph. 4:30. In Isa 63:8-10 they tempted Him. Quench not the Spirit, I Thess. 5:9.

Tuesday evening. Subject, "Faith." Psa. 146 and Heb. 11 were read in part. Faith is taking God at His word, it is His word, Heb. 11:1-3. We walk by faith, and not by sight, I Cor. 5:17. Without faith it is impossible to please Him, Heb. 11:6. We must have a living faith that steps out on God's word only.

Wednesday evening. Subject, "Repentance." Changing your life and mine, we must truly repent of every sin not just one. Ez. 18:27-32 emphasizing verses 27 and 31. Text was taken from Acts 17:30. Repentance is to get right with God. It was preached by John the Baptist, Matt. 3. Commanded by Christ, Luke 13:3-5. Read Acts 16:16-33 for a true example of repentance of the Philippian jailor.

Thursday evening. Subject, "Baptism." Our textbook is the Bible, John 3:1-5.

Here we have the new birth. Baptism is a birth. In repentance we change our lives, in baptism we

change our relationship. After prayer, Matt. 28:19-20 was read. What required? Matt. 3:16, Acts 8:38-39 going down into the water, and up out of the water. Rom. 6:4, it is a burial and 6:5 a resurrection. Rom. 6:6-18, dead to sin, alive to Christ. For the remission of sins, Mark 16:16 and Acts 2:38.

Friday evening. Subject, "The Fall." Gen. 3:8-9. From the fall of our foreparents sin entered the world and all were born under this curse. Eph. 2:1, Christ was given as our sacrifice to save us from our sins. Is He in our hearts and lives and homes daily? Follow only Christ, for the way of the transgressor is hard.

Saturday evening. Subject "Come." Psalms 139:1-6 was read before prayer. Text Gen. 7:1. God was the architect of the Ark, and Noah followed Him to the letter to be saved. God closed the door, as He will the church. God's word is our pattern, if we obey it then we are safe. If not we will not be ready when Christ comes for His own.

Sunday morning. Subject, "The Simple Life." Isa 3:16, 4:1 was read before prayer. After prayer, Matt. 6:10, Rom. 12:1-2, I Tim. 2:8-10, I Pet. 8:3-5. Will we maintain the simple life in our church? It begins in the heart. We must obey God's word in full, be kept pure in heart. Then we will not go to the fashion plates for our patterns of apparel. If the railroad companies and others ask their people to wear a uniform, why should we be ashamed or too proud to wear one for Christ? Only what God calls modest must be our desire.

Sunday afternoon. Subject, "The Overcoming Life of the Christian."

John 15:1-10 and Heb. 12:1-2. We have no promise of Heaven unless we overcome sin, the flesh, and Satan in our lives. If not, he will overcome us, no neutral ground. "Be not overcome of evil, but overcome evil with good," Rom. 12:21. Please read I Jno. 5:4-5 and Rev. 12:11.

Sunday evening. Subject, "A Great Feast." Psalms 139:7-24 and Luke 14:15-24 was read. We cannot make excuses. Some say I cannot understand God's word. The Holy Spirit, our teacher, will make it plain if we ask Him to lead and guide us into all truth. If we do not feast on God's word, search and obey it, we will not be among those who partake of the marriage supper of the lamb. "How shall we escape if we neglect so great salvation," Heb. 2:3.

Monday evening. Subject, "The Two Ways." Psalms 46:1-5, Matt. 7:7-14. Christ only, should be our foundation. The only one that can never be shaken. Only a few are on the strait and narrow way. We cannot be on it or stay on it if we wear jewelry and dress like the world. We must use the sword of the Spirit, our Bible, to find the way and to be his sons and daughters. Everyone living is going some place. I Pet. 1:17-18, the ungodly are those professing godliness, but who do not have it. Matt. 18:8-9 and Luke 13:24-25.

Tuesday evening. Subject, "Two Builders." Psalms 46:2-11 and Matt. 7:15-27. "Whosoever heareth and doeth not—does not hear—but he that doeth what is commanded is the one that hears. The only ones that shall enter into the kingdom of heaven are those who do the will of our Father which is in heaven.

Luke says that they dug deep that were on the sure foundation. Do we want to know God's will?

Wednesday evening. Subject, "The Two Knockings." Scriptures Psalms 181 and Rev. 3:14-20. The first knocking, Matt. 25:1-13. The second knocking, Rev. 3:16-17 emphasizing verse 15, lukewarmness; verse 17, vanity; verse 18, council. Buy gold tried in the fire, clothed in white raiment. That thou mayest be clothed that the shame of thy nakedness does not appear, and that thou mayest anoint thine eyes with eyesalve that thou mayest see. Isa. 65:2-3. There were ten virgins, ten church members, but only five wise ones, that were ready when the bridegroom came—the first resurrection.

Thursday evening. Subject, "An Appeal to the Undecided." Scriptures Psalms 125 and I Kings 18, verse 21. Elijah's challenge, verse 37 and 37, Elijah's prayer and God's answer. We must obey God's word or we will never reach heaven. No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon (the world).

Friday evening. Subject, "The Sufficiency of the Revelation of the Scriptures to save any Boy or Girl." Scriptures Psalms 16 and Luke 16:19-31. A contrast between the rich and poor, between the living and the dead, and between the lost and the saved. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear." I Pet. 4:18.

Saturday afternoon. Examination sermon. Scriptures Psalms 133 and I Cor. 11. Examine yourselves

whether ye be in the faith of Jesus Christ and are following His teachings, II Cor. 13:5. We should be engaged only in holy conversation, Psalms 4:4. Notice II Peter. 3:10-12. We must have repented of every sin and be holy to be fit to surround the Lord's table, and partake of the Lord's Supper and later of the holy emblems of Christ's broken body and shed blood.

Sunday forenoon. Subject, "The Christian Life as an Overflowing Life." Scriptures Psalms 130 and John 7:37-39. Out of Christ shall flow rivers of living water. If we are born again, Jesus becomes a real living experience in our lives. John 4:4. Indwelling—yes the fullness of the Holy Spirit. John 7:38 is the abundant life. We must have Christ only for our ideal and follow Him, even if it comes to having our head cut off.

Sunday afternoon. Subject, "Moses on The Mountain." Scriptures Exodus 13:14, Exodus 32:1-14 and Num. 14:24. He was up on the mountain to receive the law and you see how Aaron tried to deceive God and Moses. Like today you cannot follow leaders, only Christ and His word. "Beware of false prophets." Mark 13:22, II Pet. 2:1 and I John 4:1. Joshua and Caleb had a different spirit than the rest of the children of Israel. They believed and trusted God only.

Sunday evening. Subject, "The Last Night." Scriptures Luke 12:16-20. Parable of the rich fool. Dan. 5:17-31. Why Daniel could interpret the dream and his prayers be answered. Dan. 1:8, Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor the wine which he drank. Belshazzar had no

chance for tomorrow, neither will we have a chance if we do not fully obey Christ, not what man preaches or says, but only God's word.

Bro. Kreider worked hard and faithful to his calling, in bringing forth the word of God, fearing only God, not man, in the power and demonstration of the Holy Spirit. As a result of his labors, ten souls were added to the church. Seven were received on their former baptism, for a closer walk with God, and three by baptism.

We ask an interest in the prayers of the church everywhere, that as souls are added to the church that we all may be a part of the bride of Christ.

Bertha A. Little, Cor.

PLEASANT RIDGE, OHIO

The Pleasant Ridge congregation met in quarterly council New Year's Day at 10:30 a. m. The council being held at the late date was because of the sickness of our elder.

For the opening Hymn, No. 558 was sung, and part of the second chapter of II Peter was read by D. W. Hostetler. Eld. Clyde Miller then led in prayer.

Elder D. W. Hostetler led the meeting and our clerk, Bro. Vern Hostetler read the report of former meeting and it was accepted by the church. Then later our treasurer, Bro. Emery Clapper gave the treasurer's report with a very fine report and it was also accepted by the church. Next was the report of the deacon brethren. There was not much business before the meeting. The Pleasant Ridge congregation is pleased to have the District meet-

ing at the Pleasant Ridge church the second Wednesday of April, April 9, 1947. Also decided to hold a series of meetings sometime in the fall of 1947. Brother Clyde Miller was chosen for elder this year. Next the officers for Sunday school were chosen and not many changes were made.

We hope and pray we may all work together that the good cause might prosper for the up-building of Christ's whole cause and be the means of bringing many into His fold.. Therefore we should live so when we are called to leave this world, we can say, come welcome death. I am prepared to go, as Matthew 24:22 says and except those days should be shortened, there should be no flesh be saved, but for the elects' sake, those days shall be shortened. So I hope our way of living or doing may not be the means of shortening those days. Therefore I hope and pray that we may work together so we will be the means of saving some poor soul that we may have a few stars added in our crown.

Pray for us that we may hold out faithfully.

H. A. Throne, Cor.

OBITUARIES

SUSIE BAKER

Susie H. Baker, daughter of John and Eliza Brumbaugh McNutt, was born in Neave township, Darke county, Ohio, on October 20, 1884, and departed this life at her home near Jaysville, Ohio, December 29,

1946, at the age of 62 years, 2 months, and 9 days.

On December 29, 1900, she was united in marriage to Diller U. Baker, who preceded her in death on January 28, 1943. To this union eight children were born. One died in infancy, one daughter, Anna, died in 1915, one son, John, died in 1915.

She had been in failing health these past several years, but throughout all her affliction and suffering she was patient and kind. She was a member of the Eldorado Dunkard Brethren Church and was devout and sincere in her religion and belief. She was a kind and loving mother and good neighbor. She never spared of her energies to help her family, her neighbors and her church.

She leaves to mourn her departure, one daughter, Alice, at home, and four sons: Vern Baker of Arcanum, Ohio; Arthur Baker of Greenville, Ohio; Elmer Baker of New Madison, Ohio; Raymond Baker of Greenville, Ohio; 11 grandchildren, two half-sisters, Mrs. Sadie Trick of Greenville, Ohio, and Mrs. Ida Martin of Dayton, Ohio. Three brothers and one half-brother preceded her in death.

Funeral services were held at the Abbottsville U. B. church with Bro. Abraham Miller, and Bro. Herbert Parker officiating, with interment in the Abbottsville cemetery.

As I travel on life's journey to the
City bright and fair
Tho sometimes it seems that I have
troubles hard to bear;
I can call on Christ my Savior,
knowing He will answer
prayer,

He is near, this Friend so dear, and
waiting to welcome me
there.

I am going home to live with Jesus,
in that City,
God's City bright and fair;
I'll live in peace with Him forever,
And His glory with friends and
loved ones share.

Round the Father's throne in glory,
precious loved ones for me
wait,
And it won't be very long till I'll go
through the gate;
There within the holy City, I shall
meet them all once more,
And with them I'll live again on
heaven's bright, beautiful
shore.

That will be a great reunion over
on the heavenly shore,
And there'll be no bitter tears, sad
partings will be o'er;
We shall clasp the hand of Jesus,
and know as we are known,
And we'll sing, forever sing around
the bright, beautiful throne.
Necetta Silknitter, Cor.

FLORENCE IMMEL

Florence Dick Immel was born at Canton, Ohio, on Feb. 4, 1886, the daughter of Mowry and Maggie Dick.

She was married on June 6, 1906 to William J. Immel. To this union were born three children, all of whom with her husband, survive her; George of Middlebranch, Ohio, Mrs. Evelyn Daily of North Canton and Helen of the home.

She united with the Orion Dunkard Brethren church nine years ago. To this faith she remained

true and attended whenever she was able. She greatly appreciated the visits of Brethren and Sisters during her long illness. She was called away from this life on Jan. 10, 1947.

Funeral services were conducted by Brethren Theo. Myers, Henry Besse and Howard Surbey.

DAVID HENRY IKENBERRY

David Henry Ikenberry, eldest son of Elder John and Susan Ikenberry, was born in Franklin county, Va., March 22, 1861; passed away at the home of his daughter, Viola, at McPherson, Kansas, Sunday, Dec. 29, at the age of 85 years, 9 months and 7 days.

He spent the early days of his childhood in Virginia and Iowa, from there he moved to Dodge county, Nebraska, where he grew to manhood.

He was united in marriage to Edith A. Rice, Oct. 7, 1885, at North Bend, Nebraska. To this union were born seven children, Harvey of Tracy, Calif., Florence Haldeman of Dallas Center, Iowa, Gilford and Herbert of Stillwater, Okla., Viola Eisenbise of McPherson, Kans., Richard and Wilmer of Quinter, Kans., all of whom are living and present at this service.

October 8, 1892, seven years after their marriage, he and his companion were baptized into the German Baptist Brethren church. To these vows he has always remained a true and faithful servant of his Lord, living a life of rich and full devotion. Regardless of the stress and strain of life he always found strength in God's word and was an example of true Christian

living. In the spring of 1886 he and his wife came to Kansas and homesteaded one mile south of Quinter. After living there 2½ years they returned to Nebraska.

In March 1899 they came back to Grove county and have resided near Quinter until the time of his wife's passing.

Since then he has spent most of his time at Quinter. Altho he has spent considerable time visiting his children in their various homes.

He was preceded in death by his companion and two grandchildren, Beulah Haldeman Fiscel and Julian Russell, infant son of Harvey and Josephine Ikenberry.

He leaves to mourn his passing, seven children, 15 grandchildren, three brothers, Joel L., Geo. S., and John W. Ikenberry, one sister, Susie Stanley and a host of other relatives and friends.

Three sisters preceded him in death, Lydia Maben, Mary Dickerson and Tabitha Wigington.

He served many years as a deacon and church treasurer. In a life already filled with church and family he yet gave time to other interests in the community in which he lived. He served as a member of the board of education in Nebraska and Kansas. He was one of the pioneers in home and community beautification, planting and cultivating many of the trees yet growing, a living tribute to a real life well spent.

He enjoyed remarkable health all his life, scarcely knew a day of illness, in spite of his 85 years he enjoyed working about his old home spending much of his time around his trees, flowers and shrubs.

He was spending the winter among his children, when he was

suddenly called by his Saviour to his Eternal home.

Funeral services were conducted from the Church of The Brethren, at Quinter Thursday morning at 11:00 a. m., Elder O. T. Jamison assisted by Rev. Paul Brandt.

Pallbearers were six grandsons, Millard Haldeman, Floyd Haldeman, Maynard Ikenberry, Russell Eisenbise, Eugene Eisenbise and Gilford Eikenberry, Jr.

Burial was made in the Quinter cemetery.

Transition

So live that when thy summons
come to join
The innumerable caravan, which
moves
To that mysterious realm where
each shall take
His chamber in the silent halls of
death,
Thou go not like the quarry slave
at night,
Scourged to his dungeon, but, sus-
tained and soothed
By an unfaltering trust, approach
thy grave.
Like one who wraps the draperies
of his couch
About him, and lies down to pleas-
ant dreams.

—William Cullen Bryant.
Sister O. T. Jamison, Cor.

ELIZABETH MILLER

Elizabeth Heckman Weist Miller was born near Union, Ohio, on June 14, 1863, and departed this life at Ridgeville Corners, Ohio, on Jan. 8, 1947, aged 83 years, 6 months, and 24 days.

She was one of six children of the Mr. and Mrs. David Heckman family. She married John Weist

and to them was born one son, Cloyd. After her husband's death, she and Cloyd moved to Colorado for his health, but he died at about the age of 20.

Mrs. Miller was a Christian, being first a member of the Salem Church of The Brethren and later a member of the Eldorado Dunkard Brethren church.

On Nov. 5, 1908 she and A. B. Miller were married and made their home south of Eldorado. To this union was born one daughter, Mary Evelyn, who has cared for her mother since the death of Bro. Miller on Sept. 9, 1945.

Mrs. Miller was one who led the simple Christian life, as she was faithful in church attendance and in reading her Bible. She read her Bible through twice in the last year.

Surviving are: one daughter, Mary Evelyn Schlotterbeck of Ridgeville Corners; two granddaughters, Charlene and Betty Schlotterbeck of Ridgeville; four step-children; R. A. Miller of Eldorado; Mrs. Ora Hollinger of Hollansburg; Mrs. Vernie Wolford of West Manchester; and Mrs. Bertha Longanecker of Pomona, Calif., one sister, Mr. Ella Heckman of Trotwood, Ohio; one brother, Samuel Heckman of Wayne, Maine, besides many relatives and friends.

Dear is the spot where Christians
sleep.

And sweet the strain which angels
pour,

O why should we in anguish weep?
They are not lost, but gone be-
fore

Secure from every mortal care,

By sin and sorrow vexed no more!
Eternal happiness they share,
Who are not lost, but gone before.

Not for the dead in Christ we weep,
 Their sorrows now are o'er;
 The sea is calm the tempest past,
 On that eternal shore.

Their peace is sealed, their rest is
 sure

Within that better home;
 While we weep and linger here,
 Then follow to the tomb.

Life's race well run,
 Life's work well done,
 Life's crown well won,
 Now comes rest.

Necetta Silknitter, Cor.

HUMILITY

Bettie Winegard

It takes humility to be a child of God, for God resisteth the proud and giveth grace to the humble. We must put away pride from our hearts and become humble if we hope to obtain grace by which we are saved. In Matt. 18 we read that Christ's disciples came unto him and asked him, "who is the greatest in the kingdom of heaven?" "Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little

child, the same is greatest in the kingdom of heaven." So if we want to become great not of ourselves but through His grace, we must be humble and confess our sins. Be submissive to the will of God as a little child submits to its parents. For we are all dependant upon God, for every good and perfect gift cometh from above, so we see true greatness comes through humility.

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.... But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:3-5, 7-1.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." I Pet. 5:5. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. He came not in a palace but a lowly manger.

The plan of salvation is so complete that all can accept it. It is within the reach of all who will become humble, as Jesus was meek and lowly in spirit, so should we be. If we have not the spirit of Christ, we are none of his. For he gave his life that we might live. The cross he bore, the pain, the shame to save my soul from Satan's chains. He became poor and as a servant had nowhere to lay his head, for our sakes, that we might be heirs of God. "If so be that we suffer with him, that we

may be also glorified together." Rom. 8:17. "Who-soever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

Let us humble ourselves, follow the meek and lowly Jesus, grow in grace, and do what we can while we have opportunity to help souls to find Jesus. If we do not do humble service for the Master, He will humble us as He Jonah. He disobeyed God and was severely humbled and punished in the whale's belly. He earnestly prayed to God, while in the whale, and God delivered him, then he was willing to obey and to what God told him to do. As a result that great city of Nineveh repented in sackcloth and ashes and they were spared from destruction. However we may not all have another chance as Jonah did. What was his punishment compared to eternity? To be forever banish from the face of God. Let us strive to live more faithful as his humble

servants.

Dale Enterprise, Va.

WHY WORRY?

Some folks worry 'bout the weather;

Now I wouldn't if I were you.

Are you sure that you'd be happier

If the skies were always blue?

Some folks worry 'bout their money;

Now I wouldn't if I were you.

Got to leave it all behind you

When your life on earth is through.

Some folks worry 'bout their children;

Now I wouldn't if I were you.

Be to them a good example,

Teach them all that's good and true.

Some folks worry 'bout the future;

Now I wouldn't if I were you.

Put your trust in Christ, the Savior,

He will guide you safely through.

If you always look for trouble

You will find it sure enough,

For there's plenty all around us—

Why go looking for that stuff?

Worry never helps a fellow,

Worry always makes things worse;

Do the best that you are able,

Letting troubles take their course.

Worry never solves one's troubles;

Troubles solve themselves at length,

If you tackle them with courage,

Praying God for faith and strength.—Bode.

Selected by Effie Diehl.

HOME WITHOUT A BIBLE

"What is home without a Bible?

'Tis a place where daily bred

For the body is provided

But the soul is never fed.

What is home without a Bible?

'Tis a vessel on the sea.

Compass lost and rudder broken

Drifting, drifting aimlessly.

What is home without a Bible?

Listen! Ponder while I speak;

'Tis a home with Bibles in it

But not opened once a week.

Monday comes and goes and Tuesday,

Wednesday, Thursday, Friday, too,

Saturday, and even Sabbath,

Book untouched the whole week through.

Lost! The Bible lost! its teachings

Lost! Its help each day in seven,

Lost! To live by, Lost! to die by

Lost! What lost? The way to heaven."

Selected by Ruth Drake.

SENTENCE SERMONS

All sunshine makes the desert.—Old Proverb.

Little minds are tamed and subdued by misfortune; great minds rise above them.—Washington Irving.

Your prime, one need is to do right, under whatever compulsion, till you can do it without compulsion and then you are a man.—John Ruskin.

The greatest act is small if done for self and the smallest act is great if done

for God and humanity.—J. Hamilton Dawson.

The real man is the one who always finds excuses for others but never excuses himself. — Henry Ward Beecher.

The shortest road to any heart is round by heaven.

ADULT SUNDAY SCHOOL LESSONS

Jan. 5—Acts 1:11-11.
 Jan. 12—Acts 1:12-26.
 Jan. 19—Acts 2:1-21.
 Jan. 26—Acts 2:22-36.
 Feb. 2—Acts 2:37-47.
 Feb. 9—Acts 3:1-13.
 Feb. 16—Acts 3:14-26.
 Feb. 23—Acts 4:1-22.
 Mar. 2—Acts 4:23-37.
 Mar. 9—Acts 5:1-16.
 Mar. 16—Acts 5:17-42.
 Mar. 23—Acts 6:1-15.
 Mar. 30—Acts 7:1-19.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 5—A Wonderful Childhood. I Sam. 3:1-21.
 Jan. 12—Repentance, Prayer and Victory. I Sam. 7:3-12.
 Jan. 19—Wanting Our Own Way. I Sam. 8:1-22.
 Jan. 26—The First King Chosen. I Sam. 10:17-27.
 Feb. 2—Obedience Better Than Sacrifice. I Sam. 15:1-26.
 Feb. 9—A Clean Boy Chosen. I Sam. 16:1-13.
 Feb. 16—A Young Boy's Victory. I Sam. 17:20-54.
 Feb. 23—The Evils of Envy. I Sam. 18:5-16.
 Mar. 2—True Friends. I Sam. 20:1-42.
 Mar. 9—The Law of Victory. I Sam. 24:1-22.

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Mar. 16—Charity in Action. II Sam. 9:1-13.
 Mar. 23—Respect for the Poor. II 12:1-9.
 Mar. 30—Memory Lesson. Psalms 23:1-6.

BIBLE MONITOR

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March 1, 1947

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ATONEMENT

Atonement means—reconciliation, expiation, satisfaction for injury or sin. Let us first consider this from the Jewish law as recorded in the Old Testament.

The day of atonement was a very sacred day accompanied with sacred rites and sacrifices. It occurred once a year, on the tenth of Tisri, about October first of our calendar. This was the only time that anyone entered the most Holy Place in the Tabernacle. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever." Lev. 16:30-31.

At this service the High Priest performed most of

the services alone and he was clothed in the Holy white linen garments. The sacrifice consisted of a young bullock as a sin offering for himself and family, a dual sin offering for the people, and a ram for a burnt offering.

The bullock was slain and its blood sprinkled on the altar and before the mercy seat for the cleansing of the High Priest and the Tabernacle.

The most important part was the sin offering of two young goats for the sinful people. Since we are part of the multitude of sinful human beings, it is well that we consider the importance of a reconciliation with God. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for

the soul" Lev. 17:11. Notice also Heb. 9:22 in the New Testament. "Almost all things are by the law purged with blood; and without shedding of blood is no remission."

The first goat, on whom the Lord's lot fell, was to be slain. Its blood was sprinkled on the altar and before the mercy seat in the most holy place for the sins of the people.

The second goat of the sin offering, on whom Azazel's lot fell, was to be the scapegoat. The High Priest was to bring it before the altar and confess over it the iniquities and transgressions of the people. Then a selected man was to lead this goat away into the wilderness and leave it go free.

The remains of the bullock and the slain goat were to be burnt. The High Priest and his helpers were to wash and change garments. Now all were reconciled to God and were ready to perform the regular services in order to worship God. We have only touched on the important parts of this sacred service. It would be worth while for you to read Leviticus chapters 16 and 23, Isaiah 53,

Hebrews 9 and others.

In the present day it is just as important that atonement be made so we may be reconciled to God before we attempt to worship and serve him. In the New Testament we have different instructions giving us different methods by which this reconciliation may be brought about but just as sacred and important in order that God will recognize us.

We hope to direct our thoughts to them in the next issue so that we need not fear of hearing Christ say, "I never knew you: depart from me, ye that work iniquity." Matt. 7:23.

SHALL THE CHURCH COURT POPULARITY?

B. E. Kesler

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Prov. 16:7. "For if I yet please men, I should not be the servant of Christ." Gal. 1:10. Much depends on with whom we wish to be popular. If we wish to be popular with the world, we will seek to please the

world. If we wish to have the approbation of the Lord, we will seek to please him.

We note first, the Builder of the church was not popular with the world. While he did nothing purposely to offend the world, yet in the very nature of things, his work being so opposed to the way of the world, would be so contrary to the worldly mind as to be opposed by it. Therefore, "Marvel not if the world hate you, You know it hated Him before it hated you." "The world will love its own," the church is not of the world, therefore, not popular with the world.

"Christ loved the church and gave Himself for it." Had it been popular with the world, it would not have permitted Him to die for it. "Greater love hath no man than this, that a man lay down his life for his friends," but God commendeth His love toward us in that while we were sinners Christ died for us." And herein was the love of Christ manifested toward us, that he was willing to die for us that we might live through him. "Beloved, if God so loved us, we ought also to love one another."

"They tried my Lord and Master,
With no one to defend;
Within the halls of Pilate,
He stood without a friend.

"The world may turn against him,
I'll love him to the end;
And while on earth I'm living,
My Lord shall have a friend.

"I'll do what he may bid me,
I'll go where he may send;
I'll try each flying moment,
To prove I am his friend.

"To all who need a Savior,
My friend I recommend;
Because he brought salvation,
Is why I am his friend.

Chorus

"I'll be a friend to Jesus,
My life for him I'll spend;
I'll be a friend to Jesus,
Until my life shall end."

"Whatsoever is well pleasing in the eyes of the world, is abomination in the sight of God." When the church stoops to the level of the world in order to win its approval she lowers her dignity and prestige in the sight of God, and becomes a "hissing and a byword" in the sight of men, and a laughing-stock in the eyes of the world: and loses the dynamic force and power of her testimony for Jesus Christ. The world may think it strange that we do not run with it or commingle with it in its sin and folly,

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but Christ will think stranger of us if we do. A line of demarkation between the church and the world must be maintained, even though it may mean expulsion and excommunication of the ungodly who are not willing to be submissive to the will of God by living so as not to bring reproach upon the cause of Christ.

His chosen apostles were not popular with the world, and even today, His servants upon whom it depends to maintain order and enforce such rules of restraint

as may be necessary to preserve the simple life and maintain unity and peace among the membership, may not be held in esteem by the unruly, yet the spirituality and purity of the church demands that it be done. And those apostles, provoke the world, or lead to insult, yet they often suffered abuse and ignominy at the instigation of those whom they wished to befriend, and instruct in the strict in the way of righteousness. Stephen, the first martyr, in the agonies and throes of suffering and death prayed, "Father, lay not this sin to their charge." The primitive church suffered torture under the oppressive hand of the cruel Nero, as did many others; and we are told "they that will live Godly in Christ Jesus shall suffer persecution."

The true church never will be popular: for it will never yield to the seductive spirit of the world "whereby they lie in wait to deceive." We are told that "evil men and seducers will wax worse and worse deceiving and being deceived." And they "will think it strange that we run not to the same ex-

cess of riot, speaking evil of you." The history of past events goes to show that when the church has yielded to the allurements of the world, it has in every instance lowered itself in spirituality and power in the world. By catering to the suggestions of a conniving world in yielding to its temptations and joining hands in its unholy practices, the church has lost its power to overcome the world. On the contrary, in many instances the world has overcome the church to such extent one can not discern any difference.

Better be right than popular. Striving to be popular has been the downfall of many who should have been a force for good in the world hence the exhortation, "Be steadfast, unmovable, always abounding in the work of the Lord." We must be all for Christ, in thought, word, and deed, for "a doubleminded man is unstable in all his ways." He cannot be depended upon, "being tossed about by every wind of doctrine." Spiritually minded men cannot be lifted to higher ground by stooping to the level of the ungodly and

partaking in their ungodly deeds.

Were Jesus to drop in unannounced, into some of our modern churches in the midst of some of their unholy performances, a temple cleaning would probably be the result from the instruction, "take these things hence, my house is a house of prayer," but you have made it a house of levity and mirth. The festivities of Belshazzar's feast were suddenly changed into consternation by the "hand-writing on the wall." Let us take warning. Levity and frivolity have no place in the house of God.

Goshen, Ind.

PRESENT SITUATION

Louis B. Flohr

The present situation in regard to the continuation of the draft and the question of Universal Military Training is quite indistinct.

There are many urgent and emphatic utterances on both sides of these matters. The new majority in the Congress openly and actively avowed itself against enforced militarism in gen-

eral. Politics, however, causes many a strange face-about.

The President and his Secretary of War are loud in their demand for Universal Military Training, and the President has appointed a top-ranking general of the army as Secretary of State. On the other hand, many members of the Congress and the public in general do not favor universal military training.

The War department is pleading for its proposed budget of \$6,700,000,000 and universal training. The newspapers recently reported the supposed needs of the War department as presented before the closing session of Women's Patriotic Conference on National Defense, as following quotations show.

"Universal military training, a powerful air force and a strong navy held top billing today as 'basic needs' to defend the United States from surprise attack by any future enemy."

"In addition to universal training, Secretary of War included a volunteer Regular army and enough money for essential operations as the basic requirements for an

army 'adequate to safeguard the nation.' He pleaded against any congressional paring of the army's budget for the coming fiscal year."

Calling for a powerful defensive air force, a general cautioned that "we are **number one priority of the list of objectives** which the next Hitler will hand to his boss gunmen."

Still another General envisioned a trans-polar assault by rockets, guided missiles, and aircraft, all loaded with "atomic bombs, super explosives, super incendiaries, bacterial weapons or whatever means of mass destruction happens to be in vogue at the time." He said we must have a defensive air force to intercept and break up such an attack, which he asserted may result in a casualty list of 25,000,000 men, women and children in the first 24 hours.

A strong navy to keep the sea lanes open in any future conflict involving this country was also urged.

The President in a recent statement urged "every citizen to join reserve officers of the nation armed service in observing Nation-

al Security Week, February 12-22. The security problems the nation faces were called "fateful" by the President."

He also said: As an organized group, the reserve officers of the nation believe in a nation that is vigilant, strong, and democratic, with a national policy based upon our traditions of freedom and favoring justice and fairness toward all peoples. It is fitting that emphasis is to be placed upon that theme in plans for observance of National Security Week. . . .

Representative Landis, Indiana, has asked the Congress to declare itself in favor of an international ban against compulsory military training. His aim is to have the nations agree not to have compulsory military training. He introduced a resolution calling on the President, the Secretary of State, and the United States delegates to the United Nations organization to work unceasingly for an international agreement for elimination of compulsory military training "from the policies and practices of all nations."

Later. General Marshall,

Secretary of State, stated his views to a news conference February 7th. He calls for universal military training to provide needed power to back up American foreign policy; that day, thorough consideration of his plea was promised in Congress. Is might the right way to back up and enforce one nation's policy against another or all others?

The Constitution of the United States, in its preamble, states six objects to be obtained and attained, as follows:

1. Form a more perfect union.,
2. Establish justice.
3. Secure domestic tranquility.
4. Provide for the common defense.
5. Promote the general welfare.
6. And secure the blessings of liberty to ourselves and posterity.

We the people of the United States ordained and established the Constitution for the United States of America. Man in his consideration of the above six items makes them all to revolve around, and be determined by, the 4th, the common defence. "Oh Liberty,

what crimes have been committed in thy name." We have the spectacle today of having the supreme military power of the world attempting to make over Germany and Japan into Democracies, and to do so, they must employ the forces of militarism. One high-ranking official states that the armies of occupation will be needed in those lands a long, long time. How can a militarism produce Democracy? Like begets like; can force produce love?

The constitution by which the Christian lives grants him a sword, the sword of the Spirit, which is the Word of God. And ye shall know the truth, and the truth shall make you free. The Christian's defense is defenselessness; A mighty fortress is our God, he will fight our battles for us. Be firm in the Lord, and the power of His might.

Vienna, Va.

MEEKNESS

J. F. Marks

"Now the man Moses was very meek, above all the men which were upon the face

of the earth." Num. 12:3. This may have been the reason that the Lord favored him above every other prophet, in that he spoke to him mouth to mouth, whereas he made himself known to other prophets in visions and dreams.

Jesus had priced meekness very highly when he said, "Blessed are the meek: for they shall inherit the earth." I do not think that he meant this world in its terrible sinful condition but rather after it has passed through the great fire of purification.

If meekness is so valuable a possession in ones personality, we should know the full meaning of the word for all want to be heirs of the new earth which will be free from all sin. The word meek means: not easy provoked, a mild temper, patient under injuries, not vain or haughty. That was the nature of Jesus. He told us to follow him for he is meek and lowly of heart. Are the majority of the professing Christians in our day meek?

Peter says meekness is an ornament and is of great price in the sight of God. If meekness is so highly

esteemed, surely all Christians should have it.

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. I Pet. 3:3-4.

A meek and quiet spirit is of a divine nature and is peculiar to the one who is born of the spirit. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” II Peter 1:3-4.

We are living in a country called a Christian Nation in which there is much professing. How do we stand in regard to possessing Christ?.

Felton, Pa.

IS YOUR SPIRITUAL COMPASS TRUE?

Ammon B. Keller

Most folks are familiar with the instrument known as the magnetic compass. It is of interest to know how accurate or true it is to its drawing power. But I venture to say that there is no one that would make an attempt to make a trip, by air or water, from one country to another, depending on their compass as their guide, if they knew there was some hindrance close enough to detract the indicator, changing their course, which would mean suffering, despair or loss of life. How much more we should be concerned that greater effort be put forth for the Spiritual life and the welfare of our never dying souls.

Jno. 6:44, “No man can come to me, except the Father which has sent me draw him.” Here Christ tells us what helpless creatures we are, how hopeless for us to find our Savior, or secure our souls salvation, without that drawing power, the Father. How positive Christ has made the

statement, "no man can come except "that drawing power continually attracts or draws us.

If the magnetic compass misleads any one, it is not due to the drawing power because that is fixed, unmoveable, but is due to some hindrance, some other power coming too close, attracting the indicator, thus giving an untrue direction.

Isn't the same true of our Spiritual life, if we are misled or make a failure. Can we justify ourselves, or satisfy our minds that the Father has changed His plan, therefore we failed. The Father himself said, "I change not." Therefore we would have to be convinced, that somehow, somewhere someone has influenced us, or some attraction has very gradually drawn us away from the truth.

Let us see whether God's Word gives us any warning, regarding danger of being drawn away from the Truth. I Tim. 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

"Giving heed," isn't that giving attention to some-

thing different, or allowing ourselves to be gradually drawn away, from the Truth. Satan is too shrewd, subtle or smart to draw us or turn us at right angles or even at much less a degree, knowing we would too easily detect it, so he does it very gradually and makes a greater gain.

If many a church or an individual professor, would take time to stop and check, how far off course they are from the original start, they would hardly be able to believe it. Would not many find themselves going in opposite direction from their start. Let us check each one for ourselves; we need not judge. Didn't we all renounce Satan with all his pernicious ways and the sinful pleasures of this world, and have started in that direction? How many today are now encouraging and taking part in what they have strongly opposed?

Giving heed to seducing spirits, which lead away from the path of right. II Tim. 3:13. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Do we believe it? Are we aware of it? Too many today are

ready to believe and accept what some great educator tells them, rather than take God at His Word, wherein no fool or way faring man can err.

Paul also refers to giving heed to doctrines of devils, II Cor. 11:14-15. Here we find Satan himself and his ministers transform themselves into angels of light. If Satan should always make his appearance as he really is, not many folks would give heed to him nor follow him, but he appears as a servant of God and thereby deceives many, God's word tells us so.

May we, like the noble Bereans, search the Scriptures daily and check for ourselves whether our Spiritual compass is pointing continually toward that heavenly home.

Lebanon, Pa.

NEWS ITEMS

GENERAL CONFERENCE

The 1947 General Conference will be held at the Brethren Retreat grounds at Shipshewana, Indiana. Details will follow.

The Committee.

WENATCHEE, WASH.

The Wenatchee Dunkard Brethren church was glad to welcome Elder Lawrence Kreider as he began a series of meetings for us January 16th and continuing until the 29th. Bro. Kreider gave us 15 powerful sermons. His theme was Jesus Christ. He urged us to bring our Bibles and emulate the Bereans as related in Acts 17:11.

He pled with us not to follow men, but to follow Christ and his teaching in all things. We feel that he has done us much good although there were no accessions. As he leaves us our prayers go out that he may be blessed with good health and that he will continue to work for the Master.

We were glad to have with us during these meetings our aged brother, George Studebaker and wife from New Westminster, B. C. We feel our members are more united to work together as a result of these meetings. Pray for us that we may do more and better work for our Heavenly Father.

E. W. Pratt, Cor.

McCLAVE, COLO.

Clover leaf church met in quarterly council December 28, 1946.

The meeting was opened by singing, reading of the fourth chapter of I Peter and prayer by Bro. Isaac Jarboe. Our elder, Bro. Orville Royer, presided over the meeting.

Church and Sunday school officers were elected for one year. The writer was chosen Monitor correspondent. We decided to have our spring love feast May 3, 1947.

We decided to try and secure a minister to hold our revival next fall.

Bro. Royer preached two sermons on Sunday, December 29th, which were very much enjoyed.

May we all pray to have a closer walk with our Savior and be prepared to meet our God when he calls us to change time for eternity.

Rozella Kasza, Cor.

OBITUARIES

BENJAMIN MORNINGSTAR

Son of Jesse and Martha Morningstar, was born in Pennsylvania June 20, 1858, and departed from this life, at the home of Mrs. Herma Miles near Wauseon, Ohio, Friday evening, January 24, 1947, at the age of 88 years, 7 months and 4 days.

At the age of thirty, he was united in marriage to Eliza Jane Clark, to this union were born 11 children. His companion and five children have preceded him in death.

At the age of 46 he united with the Brethren church, and in 1926 reaffirmed his covenant with the Dunkard Brethren near Wauseon, a number of years ago he was elected to the deacons office in the church, faithfully doing what he could in the interest of the Lord's work, and the last few years because of the infirmities of old age he was confined at home, yet he was deeply concerned, and would often speak about the spiritual condition of the church.

His fellowship and counsel will be missed by those who knew him in the community in which he lived.

He leaves to mourn his departure six children, John of Adrian, Mich., Ray and Herbert of Lima, Ohio; Walter of Fayette, Ohio; Mrs. Bertha Baughman of Jackson, Mich., and Mrs. Rosa Lamb of Wauseon, Ohio, besides 22 grandchildren, eight great grandchildren, five brothers, and two sisters, and a host of friends.

Short services were held in the Edgar Funeral home at 1:30 p. m., and at the Dunkard Brethren church near Wauseon at 2:00 p. m., Monday, January 27, 1947, with Eld. Melvin Roesch in charge, Edward Johnson, and Wm. Carpenter assisting, the body was laid to rest in the Wauseon cemetery beside that of his companion.

Sarah Roesch, Cor.

SAMUEL F. BRUBAKER

One of the oldest residents of Wabash county, died at the home of his son, Frank, southwest of Wabash, Ind., Tuesday evening, February 4, 1947. Samuel was born in Roanoke county, Va., September 24, 1851. He was the second child of 13 children of Henry and Elizabeth Frantz Brubaker. At the age of five years, he with his parents came by wagon and canal boat to Wabash and settled near Somerset.

On February 27, 1879, he was married to Elizabeth Austine in Howard county. She preceded him in death May 13, 1925. To this union were born seven children, two of which died in early childhood. Surviving are: William of Tucerne; Pearl Tyner, south of Wabash;

Nellie Brubaker of Wabash; Frank of southwest of Wabash; and Ida Miller of New Paris, Ohio; 12 grandchildren, 14 great grandchildren, two brothers and three sisters: Jacob H., of North Manchester, Mrs. Julia Tinkel of near LaFontaine, Mrs. Lizzie Peters of near LaFontaine, and Mrs. Barbara Pulley south of Wabash.

Early in life he joined the Church of The Brethren and lived a consecrated Christian life.

In later years he joined the Dunkard Brethren church.

Funeral services were conducted at the Church of The Brethren Friday, February 7th, at 2 p. m. with Brother Elzie Weimer officiating, assisted by Jacob E. Smith of The Church of The Brethren. Texts: Job. 19:25-26, II Tim. 1:12.

Tena Weimer, Cor.

JOURNEYING

Mrs. Rebecca Beck

I felt to write a few lines for the Bible Monitor, that we may do a little for the Lord, for we know that we are journeying on to that long and endless eternity. Oh, where will we spend it dear brother, sister, friend?

How are we living before an all wise God? Where is our treasure? The Bible says that where your treasure is there will your heart be also. Is our heart and mind fastened upon these

earthly things or do we have our heart and mind upon heavenly things. Are we laying our treasure up in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal?

Are we living for our Lord and Savior Jesus Christ? Jesus knows those that are his and those that serve him. He knows what we say and what we do. We can do nothing without Jesus knowing it. Let us serve him and live for him that we can someday be with him in that place he has prepared.

When he left his home above
Jesus proved his love.

Let us serve Him here below,
Truest love forever show.

We ever watch and pray,
We shall never from His stray.
He will help us to be strong,
When we're tempted to do wrong.

Jesus is God's holy son,
So He loves us every one.
When in trouble he is near
Bids us trust Him without fear.

Bodies in the tomb may lie
But our souls will never die.
Jesus comes in tender love
Takes us to his home above.

God so loved the world He gave
His dear Son, us all to save.
All who will on him believe
Shall with him forever live.

Archbold, Ohio.

THE KINGDOM

Wm. Kinsley

Kingdom meaning: the inhabitants, or population subject to a king, a government, a rule, a supreme administration, or a group of things of the same nature. A classification of things, the reign of the Messiah. We read of two specified outstanding kingdoms in the scriptures. the kingdom of the world and the kingdom of God. We all belong to one or the other. The kingdom of God is also called the Kingdom of Heaven, Kingdom of Christ or Messiah, or the kingdom or message or gospel of his established church.

Matt. 4:23, "And Jesus went about all Galilee . . . and preaching the gospel of the kingdom." Matt. 9:35, "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom." Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

Matt. 13:38-41, "The field is the world; the good seed

are the children of the kingdom; but the tares are the children of the wicked one." "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Mark 1:14-15, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel."

John 17:14-15, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

John 15:19, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen ye out of the world, therefore the world hateth you." John 18:36, "My kingdom is not of this world . . . then would my servants fight, . . . but now is my kingdom not from hence." Luke 17:20-21, "The kingdom of God cometh not with observation:

neither shall they say, lo, here, or lo there, for, behold, the kingdom of God is within you."

John 3:5, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God."

Luke 18:16, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Jas. 2:5, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him." Col. 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Luke 9:62, "And Jesus said, no man having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 12:31-32, "But rather seek ye the kingdom of God . . . fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Dan. 4:3, "How great are his signs, and how mighty are his wonders. His kingdom is an everlasting kingdom, and his dominion is from generation to generation." II Pet. 1:11, "For so an entrance shall be ministered

unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Hartville, Ohio.

HONESTY

Ethel Beck

Let us consider this priceless virtue. We need to exercise it more than what the average Christian does in this age. Honesty means to be fair and straightforward in conduct and thought. Free from deception or fraud, genuine, giving full measure.

In the parable of the sower, the "good ground" is the heart condition of the true Christian. "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke 8:15. We must have a good and honest heart. We get it through the cleansing power of the blood of Christ. Then let us keep it "good and honest" all through our Christian walk and work in life. Then shall we bring forth fruit with patience as we keep His word. We may even be doing a good work

but not with an honest heart, thereby deceiving others.

Paul exhorts Timothy, "that, first of all, supplications, prayer, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." I Tim 2:1-2. We need to pray that we will live a life of godliness and honesty.

When the seven deacons were chosen the first qualification was for "men of honest report," "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3..

In I Tim. 3:7, the qualifications for officials in the church says, "Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." I believe this would include honesty. We often find the phrase, "good and honest report" connected. This is not only for officials but for all the children of God. We should so live that those in the world can give a good

report of our conduct.

"Recompense to no man evil for evil. Provide things honest in the sight of all men." Rom. 12:17. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men." II Cor. 8:21. "Now I pray God that ye do no evil; not that ye should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth." II Cor. 13:7-8. These verses exhort to honest living in the sight of God and man. These are commands for us to obey.

There should be a marked difference in the life of an unbeliever and that of a Christian. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and watonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13:12-14. "And that ye study

to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may have lack of nothing." I Thess. 4:11-12.

Again we are exhorted to walk honest toward those in the world. I believe that an honest, upright life counts more in the favor of the Christian than perhaps any other thing. If we do only one act of dishonesty, deception, or misrepresenting any thing, we lose our influence as Christians. The world then has no confidence in us. They take notice of our business transactions. No matter how hard we may try to impress them of the love of God, they cannot hear us. Our actions speak so loud they cannot hear what we say. We need not necessarily tell an untruth or misrepresent a thing to be dishonest. Sometimes if we keep silent when we know a thing is not 100 per cent or what it is expected to be, this is deception.

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the

day of visitation." I Pet. 2:12. I do not think that the word "conversation" in this verse refers especially to speech, but to the conduct, because it speaks of beholding their good works through honest conversation or living. How often we hear people of the world speak against Christian professors as "evil doers" because of dishonesty.

We have the incident of Ananias and Sapphira, how they thought they could "get by" with deception. We know their tragic end.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." II Tim. 3:13. The life of a Christian should be a sharp contrast to these. They should be continuing in the things of the Lord, growing daily in the knowledge of our Lord and Saviour.

Jesus gave us a standard of measure to follow. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38. If we come

short of good measure, are we honest? Someone said the Christian's standard dozen is 13.

I know some folks who sold strawberries from door to door. One lady was not going to be cheated, so she emptied her berries into something else. She came back to the door in surprise and exclaimed that they were even better underneath. I wonder if we do not try sometimes to tuck the worst underneath. What would Jesus say?

"A false balance is abomination to the Lord; but a just weight is His delight." Prov. 11:1.

I wonder if we have not been guilty sometime or another of overcharging, asking more than what was a fair price. Then too, I wonder if we try to get out of paying our debts.

When we buy things or secure help from others we are obliged to pay them their just dues. We want to be paid what is coming to us, do we not? If we fail to try to pay our debts, even a little at a time, are we honest?

I hope you readers will pardon me for giving a personal experience. I believe

the incident will encourage all to more careful consideration.

A number of years ago when visiting in the city, I was told I could go on one street car, get a transfer, and return with it on another car, as I had only a few minutes of business. We know that a transfer says it is good for one continuous trip. So I cheated the company out of one fare. Perhaps it was only ten cents, but enough to disturb the conscience. The matter was brought to my mind at different times and then more forcibly my conscience was never clear on it. I believe the Holy Spirit was convicting me that it was dishonest. I promised God to correct it if I knew where to write. After prayer the thought came to me to look in the directory. I soon found an address and wrote to the company. I received a letter in a few days which did my heart good. I could then go with a clear conscience. I was glad to know that the superintendent of the company seemed to know the Lord and what it all meant. I will quote from the letter:

"Your very nice letter re-

ceived, regarding the 10c fare which seems to be bothering your conscience.

"It does one good to read such letters and to know of such honest folks who are willing to go all the way even in small matters in serving the Lord Jesus Christ.

"This little incident is naturally a very small thing, but I am sure if you were convicted of this thing it would then become a sin in your life and would bother your conscience until restitution had been made. This has now been done to the satisfaction of all concerned, including God I am sure.

"I congratulate you upon your stand.

"Wishing for you the best in His service, I remain, yours very truly."

Surely it was well worthwhile to correct even this small matter.

Phil. 4:8 gives us a good standard to measure ourselves by. "Finally, brethren, whatsoever things are true, whatsoever thing are honest, whatsoever thing are just, whatsoever thing are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there

be any praise, think on these things."

May we all keep a closer "check up" on our lives than ever before. God will help us to be true to Him and to those we are obligated to.

Dallas Center, Iowa.

DIVINITY OF CHRIST

We will here give our investigation of the divinity of Christ, as we think the importance of this doctrine has never been fully appreciated in all its consequence by the great mass of Christians, we shall hope to call their attention and turn their hearts more to this, the greatest of all subjects, that we may realize its importance and relation to the commands and blessings of the gospel, the happiness and salvation of man. We desire the patience of the reader, as we expect to say more on the subject than we have yet seen written by our brethren.

In this investigation we must appeal to divine revelation. The divinity of Christ and the Holy Spirit is to be settled only by the word of God, though some have thought that the Trinity could be proven from

nature. We feel that outside of the sacred scriptures there is no light or knowledge that can give the mind any satisfaction on this subject. All the science and learning of the world in itself fails to give us any satisfactory knowledge of the Deity. The ancient philosophers exhausted all their powers of thought and reason, penetrating into the laws of nature as far as the human mind could reach, to find out the first great cause of all things. But they reasoned in vain, only riveting the chains of idolatry more firmly upon their own minds.

These ancient philosophers were men of great learning and great minds, and their years of hard study and research only prove that the finite creature can not comprehend the infinite Jehovah. The most perfect understanding man can have of science and learning can never enable him to comprehend the greatness of that God who created and sustains the universe. Though God may be apprehended, believed in by all, he is comprehended by none.

But to get a more perfect

understanding of the subject we are about to enter upon, let us examine the capacity of the human mind a little further. With all the power of the human intellect, man can not fully comprehend the simplest laws in nature, though he reasons from cause to effect, and from effect to cause, as though he were master of philosophy. It is true man can understand the effect when it is made manifest to him, or he may realize one effect as following another; but when he comes to the cause he is lost, for the reason that it is beyond his comprehension. For illustration, see an apple fall to the ground. We ask why the apple falls. Philosophy answers, the law of attraction, what is that power that draws the apple to the earth? No human learning can understand or explain it. The earth and all the planets move in their circuit; the fact we understand, but the power that moves them is beyond the reach of the human mind. As the apostle truly says, we only "know in part."

As man cannot comprehend the most simple laws in the power that moves the

living world around him, it cannot be expected that he can comprehend the Deity, the great first cause of all things. The power that creates and moves all things must be to man a matter of faith, and not of actual knowledge. Effects may be pretty fully understood by man, but the cause, the power necessary to produce them, lies beyond his comprehension. This truth concerning man's inability to know or find out God through the laws of nature, makes it evident that if man ever gets any clear or certain knowledge of the Creator, the Creator must come down to man, for man cannot first go up to him and learn the things of God. The Deity must come down and reveal himself to man in language and ideas that man can understand, or it would be no revelation to him. This revelation of God, so far as man's present condition requires, has been made in the Old and New Testament scriptures. This revelation meets the spiritual wants of man in his present condition, bringing truths which go far beyond the learning and the philosophy of the world, reaching

the wants of the spiritual man, giving to him new life, knowledge and love; working by a spiritual power to raise men above the objects, the pleasures of this world, to feast on the joys of a higher nature in spiritual union and communion with God.

The object of the foregoing remarks has been to bring before our minds the truth that whatever understanding man may have of God through divine revelation is by faith, and not by actual knowledge. For "the world by wisdom know not God." All our conceptions of the Deity are a matter of faith, founded on divine testimony. We believe God's word on every subject, in everything, because God says it, not because we fully comprehend it, not because we in our reasoning can conceive its propriety, not because we understand God's providence and laws, but because it is the will of God, given to us in his word. "We walk by faith, and not by sight"—that faith which accepts everything because it is the will of God revealed to us. ,

Another point we wish to impress upon the mind is

that God revealed himself in the gospel through the Lord Jesus Christ. The types and shadows of the Jewish economy all point to the gospel, to the great antetype where a revelation of God in Christ gives to man a knowledge of his Creator manifested in the flesh and justified in the spirit. Thus in Christ, God comes down to the earth, walking in life as man and as God, with all the perfections of the infinite Jehovah.

If God had revealed himself in the nature of angels, that would be no revelation to man; it would be too high for man to reach. But the revelation in Christ came down to the capacity of man, that he may have an understanding of all the perfect nature and attributes of God, so far as man in his present state is capable of realizing.

We believe Christ is a divine being, possessing all the attributes and power of the Deity in himself, while our opponents hold that he is a creature or being whose existence and power is the work of another. In discussing this subject the issue should be clearly kept in view, for there is a great

difference when fully brought out; and for the strength and support of our cause we rely on divine revelation, the plain declaration of God's word, while our opponents for the strength of their cause rely on the deductions of human reason, so called.

The point to which we now call attention is the importance of the subject before us. We worship Christ, and all the angels of God are commanded to worship him. If he be not eternal, then we and the angels of heaven are worshipping a creature instead of the Creator. This we can not believe. But further, if we put our trust in him for salvation, then, according to our opponents, we are trusting a creature for salvation. If the plan of salvation is that one creature must trust another creature for salvation, as the best creature of which we have any knowledge is imperfect, the salvation which depends upon it would be doubtful, uncertain. But the truth is, we put our trust for salvation only in an infinite, eternal, divine power, as salvation is a work that must be performed by divine power, for none other

can pardon sin, raise the dead, or give salvation.

Again, we must only love God supremely; and if Christ be only a creature, we must love him as a creature, and as such worship him. Such a doctrine we cannot accept. It would undermine the very foundation of the Christian religion by establishing the worship of a creature, which is nothing short of idolatry, for the scriptures teach in plain language: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

The first point to which we refer, as having special reference to the issue before us, is the names or titles applied to God in the Old Testament, being in the plural form, which is evidence that there is a plurality in the divinity. Such titles as Elohim, Adonim, Abirim, which are plural in form, being applied to God, show a plurality in the Deity in the very beginning of revelation; "In the beginning Elohim created the heavens and the earth." Many passages like this occur in the Old Testament. In connection with this point there is the plural form of the pronoun, in such scriptures as

"Let us make man in our image, after our likeness;" "Man has become like one of us." There are many passages of scripture like these, proving a plurality in the great first cause of all things. Though these facts do not prove the divinity of Christ, they lie at the very foundation on which his divinity is to be proven.

Selected from Doctrine of the Brethren Defended by R. H. Miller.

TEMPER

Ill temper is a pill made of very bitter ingredients, that we are very fond of dosing ourselves with. It makes us miserable for hours sometimes for days afterward. It does much harm, but no good. It is made up of discontent, selfishness and vanity. It has the power of making the prettiest faces ugly and the pleasantest face disagreeable.—Selected by John Carpenter.

SENTENCE SERMONS

A kind remark may doubt destroy and prove to be a fount of joy.

When words and deeds

true love convey, affections never go astray.

Adversity, which makes us indulgent to others, renders them severe toward us.—J. Petit-Senn.

The greatest menace to freedom is an inert people—Justice Brandeis.

ADULT SUNDAY SCHOOL LESSONS

Jan. 5—Acts 1:11-11.
Jan. 12—Acts 1:12-26.
Jan. 19—Acts 2:1-21.
Jan. 26—Acts 2:22-36.
Feb. 2—Acts 2:37-47.
Feb. 9—Acts 3:1-13.
Feb. 16—Acts 3:14-26.
Feb. 23—Acts 4:1-22.
Mar. 2—Acts 4:23-37.
Mar. 9—Acts 5:1-16.
Mar. 16—Acts 5:17-42.
Mar. 23—Acts 6:1-15.
Mar. 30—Acts 7:1-19.

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 5—A Wonderful Childhood. I Sam. 3:1-21.
Jan. 12—Repentance, Prayer and Victory. I Sam. 7:3-12.
Jan. 19—Wanting Our Own Way. I Sam. 8:1-22.
Jan. 26—The First King Chosen. I Sam. 10:17-27.
Feb. 2—Obedience Better Than Sacrifice. I Sam. 15:1-26.
Feb. 9—A Clean Boy Chosen. I Sam. 16:1-13.
Feb. 16—A Young Boy's Victory. I Sam. 17:20-54.
Feb. 23—The Evils of Envy. I Sam. 18:5-16.
Mar. 2—True Friends. I Sam. 20:1-42.
Mar. 9—The Law of Victory. I Sam. 24:1-22.

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Mar. 16—Charity in Action. II Sam. 9:1-13.
Mar. 23—Respect for the Poor. II 12:1-9.
Mar. 30—Memory Lesson. Psalms 23:1-6.

BIBLE MONITOR

Vol. XXV

March 15, 1947

No. 6

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ATONEMENT

In the last issue we attempted to consider this subject in the light of the Old Testament, and now we wish to refer to it in the New Testament, to consider what is valid at the present time. Remember that Atonement means: reconciliation, expiation, satisfaction for an injury or sin. Also that, "without shedding of blood is no remission."

We need a rite of atonement by which we may be reconciled to God, just as much as the Jews needed it. "If we say that we have not sin, we deceive ourselves, and the truth is not in us." I Jno. 1:8. "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against

them that do evil." I Pet. 3:12.

"The priests went always into the first tabernacle, (holy place) accomplishing the service of God. But into the second (most holy place) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9:6-8.

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh."

verses 11 and 12. "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Verse 15.

Now under this new testament, not made with hands, the blood of Christ is our atonement which is offered that we might be reconciled to God and be in a purified condition whereby we can worship and serve him. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Verse 28.

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconcilia-

tion." II Cor. 5:17-18. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet. 1:18-19.

Just as an undoubting faith in the old law of atonement and strict observance of all its minute details was necessary in order for individuals to be properly cleansed and reconciled to God, so the faith in and detailed carefulness to observe all its directions, is necessary under the new testament as delivered to us by Christ and his apostles. "And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

HELPERS

Melvin C. Roesch

At our last General Conference, held in Dallas Center, Iowa, the writer was

elected as Assistant Editor of our church paper, "The Bible Monitor," which came as a great surprise to me, and I still feel unworthy of the place, because I feel I am less qualified than any of the others that have held this position.

It has been a problem for me to know what, and how to write articles that I feel would be interesting, yet needful; the former we cannot answer, but the needful things we will try in as humble manner as we can to direct our thinking along the right path.,

I have not measured up to what our Editor has requested of me, but what we have done, has been to help in the great obligation that is before us, not only to the church, but in the sight of God, who loved us so much that He gave His Son, that we might have eternal life.

First, a word of encouragement to our Editor, who I realize has been working under a handicap at present, because of being a long distance from the printer, as it takes time to get the manuscript to the printer, and the proof back for proof-reading before the Monitor is published: pos-

sibly because of this the writer has read a few books lately, concerning the Literary Activity of the Brethren in the eighteenth and nineteenth centuries. A few things we wish to pass on to you hoping that it will be of interest.

Less than a hundred years ago, in 1851, when Elder Henry Kurtz began to publish the "Gospel Visitor" in Poland, Mahoning county, Ohio, it was said, and with a good deal of truth, that "The Gospel Visitor is published in the loft of a milk-house in the backwoods of Ohio, and three miles from the post office." Also, a little over two hundred years ago, soon after the first members came to this country from Germany, to think of the meager way they had for printing, yet how many things they did, and the wonderful good they accomplished.

Yet, I am made to wonder if their accomplishment was not more a very direct result of the policy to which they held, and of the devotion which they put into it. Of the Gospel Visitor, it is stated, was "Devoted to the exhibition and defense of Gospel principles and

BIBLE MONITOR

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Gospel practice in their primitive purity and simplicity, in order to promote Christian union, brotherly love, and universal charity."

In an editorial of Elder James Quinter, which was published in June, 1856 in the Gospel Visitor, as he became assistant editor he says: "The Church of Christ should avail herself of every lawful means at her disposal for the promotion of knowledge, purity, union and edification among her members, and for the enlargement of her dominions by

the conversion of sinners. There she is under obligation to do both from fidelity to her Lord and Master and from a proper regard to her own prosperity and success."

Another statement Eld. James Quinter made in his first editorial, "A variety of qualifications is necessary for those whose business it is to provide for the public." The editor of a Christian journal, as well as a minister of the Gospel, should not shun to declare the "whole counsel of God." But with Paul, he should endeavor to "give no offense neither to the Jews, nor to the Gentiles, nor to the Church of God." In performing his duty as a public reformer, whether he refutes an error, or reproves the errorist, or instructs the ignorant, or wakes up the sleepy, or rebukes the guilty, or encourages the weary, his words should be baptized with the spirit of ardent love, that they may brand their meaning on the minds addressed."

Some of these statements we have taken from "Quinter's Life and Sermons," and others from "Literary Activity of The Brethren in

by J. S. Flory.

The Eighteenth Century,"

I believe in their time they had need for the policy which they followed, also in Paul's time, there was need for Gospel teaching and warnings given, we also are very much in need of exhibition, and defense of Gospel principles and Gospel practices today.

Webster says, exhibit means, "to present to view; display; show; manifest publicly; present formally or officially; administer; a legal document presented in proof of facts; an object offered for public view." An exhibition is the act of exhibiting, or putting the above into action.

The act of displaying, or manifesting seems to be quite natural, as long as selfish interests are concerned, but the Gospel principle is a banishment of selfish interests or attainments in order that the Spiritual may have full sway, and when this is accomplished in the individual I believe he or she will realize to some extent what the Apostle Paul meant when he said, "For me to live is Christ, and to die is gain."

The subject of manifest-

ing, or working, or acting, has been one about which much has been said and in defense of the argument put forth that a man is not saved by works, we hear Eph. 2:8-9, quoted a good many times, yet the conclusion of the thought about works is in the 10th verse which reads, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Hence the idea is left so often, that when once you are saved, there is nothing more to do, which does not harmonize with James 2:14-20, in which he says, that "faith without works is dead." To me, I believe that Paul meant to reveal, that individual, selfish, or works that would manifest the person who did them, was to no profit, but on the other hand, a new creature in Christ Jesus will abound in righteous works, or deeds, and is described in Col. 3:17. "And whatsoever ye do in words or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Paul also says, in the last part of Phill. 2:12, "work

out your own salvation with fear and trembling," and in the next verse, "For it is God which worketh in you both to will and to do of his good pleasure," and I sincerely contend, that when God is at the controls, He expects us to do some helping.

With this though in mind, what little help I can be in carrying on the work of the Monitor, is given with a desire that it may be in accord with the guidance of the Holy Spirit, and in a small way fulfill our obligation to Christ and the Church.

Wauseon, Ohio.

INFORMATION WANTED

Could any of our readers give me information, as to where I might secure a copy of two books, "Rites and Ordinances of the House of God" and "Ground-Searching Questions," of which Alexander Mack was the author. Both appeared at Schwarzenau in 1713, but there seems to have been an English edition in 1888. I have a few selections from these books, but would like to secure the complete books if possible.

Melvin C. Roesch.

REASONS FOR THE BONNET

B. E. Kesler

1. It is an emblem of meekness and modesty in the heart of the wearer. Only women who possess these traits of character, will wear a garment that so vividly portrays the distinction between pride and humility. To express distinction, it should be plain and free from unnecessary decorations, at the same time being a model of neatness befitting the spirit of humility. Paul admonishes: "That women adorn themselves in modest apparel . . . not with broided hair, or gold, or pearls, or costly array." I Tim. 2:9. Peter also admonishes: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." I Pet. 3:3. Even a plain neat bonnet set off with gold, pearls and costly trimmings, is not in harmony with the spirit of modesty, humility and a meek and quiet spirit "which is in the sight of God of great price."

2. It separates from the

world, and opens the door of the heart for the reception and abiding indwelling of the Father in the heart of his handmaidens who are not of the world, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and you shall be my daughters, saith the Lord Almighty." II Cor. 6:17-18.

3. It is an evidence of intelligent choosing, and of willing obedience. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." I Pet. 1:14. Christian women do not bow to the goddess of worldly styles and fashions, but adopt and wear a plain, neatly made bonnet which is becoming to women professing godliness.

4. It may be a matter of domestic economy. The peace and happiness of many homes have been destroyed by the inordinate desire and cravings of the wife and mother for costly attire and worldly styles of clothing and head gear which the family cannot afford. I Tim. 2:9.

5. It blends well with the spirit of humility, and is admired by the better class of godly women. Christian women are supposed to clothe themselves in modest apparel. When thus attired, a plain, neatly made bonnet becomes an ornament, a token of a meek, humble spirit. "For after this manner in the old time the holy women, also, who trusted in God, adorned themselves, being in subjection unto their own husbands." I Pet. 3:5.

6. The plain bonnet harmonizes beautifully with the prayer veil, and when they are of proper shape and size, with the hair done up in such manner as not to interfere with the former as an outer covering for the head and the latter as a prayer covering that really covers the head, combined with skirts that protect the chest and legs from exposure, the result is sister attired and "adorned in modest apparel." I Tim. 2:9; I Cor. 11:4-10.

7. It tends to uniformity and unity. (I Cor. 1:10). It evidences renunciation of the world. (I Jno. 2:15-17). And shows submission to the counsel of the church,

and obedience to Bible teaching, and that the sister does not dress for display and that she does not pose as a clothes-hanger to display her vanity, and pride.

8. Just to illustrate: (I) Here is a sister with a neat, plainly made bonnet free from decorative trimmings, with the hair neatly combed down, and a prayer veil that covers the hair, combined with clothes that conceal her nakedness, and shoes that protect from the weather and hide the toes. (II) Here is another sister with a bonnet with frills and ruffles, fancy trimmings, the hair done up in pompadour style, the prayer veil, a small patch, the size of the palm of her hand, hung on the back of her head, combined with clothing that exposes the chest, and covers the legs down to the knees, and painted toenails peeping through holes in the toe of her shoes, and when she sits down with legs crossed, is everlastingly pulling and tugging at her dress to cover her shame!

Goshen, Ind.

Search the scriptures daily.

PRAYER

Roy Swihart

One important part of the Christian's life is secret prayer. Matt. 6:6, "But thou, when thou prayest, enter into thy closet, and when thou has shut thy door pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." One thing that is needful for spiritual growth, development, and strength to meet the issues of life in a Christ like spirit, is to spend much time in meditation, self-examination, and communion with God. Austin Phelps says, "We may lay it down as an elemental principal of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long, alone with God."

It is possible for Christian professing people to live lean spiritual lives because of the lack of or neglect of meditation in the Word, and in prayer. Thus the life that should be a light to the world may miss its purpose because it fails to meet the temptations, problems, difficulties, and

storms of life in the right attitude. As we come in contact with the material things of the world it tends to deaden our sensibilities to the better things of life and those things which have real value and are lasting.

As an example we find Jesus arising a great while before day, going into a solitary place and there praying, Mk. 1:35. At the end of a busy day He sent the multitude away and went up into a mountain apart to pray and when evening was come He was there alone. Matt. 14:23.

"But thou, when thou thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Here, alone with God, with nothing to molest, one can pray to the Father which seeth in secret. The one who knows all about us and our needs, and from whom nothing is hid is ready to hear the pleas of His children. Here one can speak, to the one who understands, of things that he would not speak to anyone else.

Here is strength for the day and peace for the night. "And thy Father which seeth in secret shall reward

thee openly." Here is strength to face life and live above the temptations, snares and devices of the evil one. It takes time to be holy. Many today are rushing on almost breathlessly to eternity without stopping to think or taking time to consider what the end will be.

May we then as the poet says: "Take time to be holy, the world rushes on; spend much time in secret with Jesus alone; By looking to Jesus like Him thou shalt be; Thy friends in Thy conduct His likeness shall see."

May we become more like Him that we might better help those who need a Savior and be ready when He shall come in the clouds of heaven with power and great glory.

Goshen, Ind.

NO TIME TO PRAY

By Wilma W. Burton

Too hurried in the morning's light,
Rushed with the urgent start of the
day—

Too hurried to pray.

Too busy in the mid-day's heat,
Harried with tasks that demand no
delay—

Too busy to pray.

Too tired with the coming of night,
Worn by the long and toilsome
way—

Too tired to pray.

Yet, aware that somehow the mark
I've missed, like an arrow gone
astray—

Forgive me, Lord, today:

And should my sleep-blessed eyes
Behold tomorrow's flawless skies—

Lord, let me start aright!

—Selected, Roy Swihart.

OUR COMFORTER

George Dorsey

There is no question but what we are living in times of distress. Sorrow and trouble accompany us on every hand, in very many different ways. Some loved one may have passed on or we may have some financial loss. Whatever trouble we may have, there are some who we can trust when our surroundings are smooth. But when trouble arises we can say with Job, "I have heard many such things: miserable comforters are ye all." Job 16:2.

We have one comforter on whom we can rely in sorrow and distress. The one who trod the pathway before us. The one who knows our sorrows and heartaches, the

one who said, "Ye are my friends, if ye do whatsoever I command you." John 15:14. He sent us the Comforter. Therefore if we are Christ's friends, He says, "I will not leave you comfortless; I will come to you." Jno. 14:18. Christ spoke these words to his disciples just before his tragic death. This promise was fulfilled on the day of Pentecost. He sent the Holy Ghost which is the comforter among His disciples.

Some say Christ doesn't exercise the same power today as He did nineteen hundred years ago; but listen my friends, isn't it your fault? Do you put Christ first in your life? Or do you rely on Christ as only the last resort of comfort? If we put other things first in our lives we are not Christ's friends, and therefore cannot expect to obtain the full benefit of his comfort.

Salisbury, Pa.

EVANGELISM OR MODERNISM, WHICH?

A. B. VanDyke

We are living in a time of isms, and schisms. A time

of new light (so called). A time of contradicting, and blasphemy.

But thanks be to God, His word still stands unmovable, and is for ever settled in heaven. Which tells us, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:19-20.

But we are told by some who claim to be ministers of the Gospel that we need not be baptized, only believe. They teach salvation without the washing away of our sins, without water baptism. In Jno. 3:5, Jesus said to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." To be born of water requires us to go into the water, and be buried, (as it were) in the water, after which we are to walk in newness of life.

"For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are

not carnal, but mighty through God on the pulling down of strongholds): casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." II Cor. 10:3-5. Divine command also teaches us to resist not evil; but whosoever shall smite thee on the right cheek turn to him the other also. Matt. 5:39.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Matt 5:44. I Thess. 5:22, "Abstain from all appearance of evil." I Jno. 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Modernists tell us to mix with the world. Hold offices, help make a better system in the political realm, cater after the world in its customs, amusements, and styles. Can this be done and still claim the love of God in our hearts? Here again, modernism takes a stand against the teaching

of the living word. We cannot serve God and mammon.

Modernists tell us, if we were intelligent, we would not believe that Jesus was divine, and would not believe the story of His virgin birth, or of His atoning blood, or His bodily resurrection, nor in His return to earth again. The word of God assures us of all of these, and also assures us of the doom of those who contradict His word, and warns us of these false teachers. As in Gal. 1:8-10, II Tim. 3:1-5, Rom. 16:17 modernism is getting this old world, (and the church not excepted) into a bad mess, and we must take heed lest we too be entangled by the cunning craftiness of false teachers in our day, for there are many.

As I sit in my room writing these lines we are greatly handicapped here at Winona Lake, with the power lines broken down by the ice of winter, and I am wondering how soon the power line that reach to the throne of God will be severed because of cruel hands and sinful hearts when God will see fit to send His Son again to set up a new

system, that will render to Him due honor, praise and glory.

"Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8. Then said one unto Him, Lord, are there few that be saved? and he said unto them, Strive to enter in at the strait gate: for many I say unto you, will seek to enter in and shall not be able.

Oh for a heart to love my God,

A heart from sin set free.

A heart that always feels the blood,
So freely shed for me.

A heart resigned, submissive, meek,
My dear Redeemer's throne,
Where only Christ is hear to speak,
Where Jesus reigns alone.

Amen and Amen.

Winona Lake, Ind.

AN APPEAL TO OUR SISTERS

Sister Lulu M. Kesler

Dear sisters, are we sure God is well pleased with our wardrobe? Are we careful and prayerful when we select or make our dresses and garments? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

Do we think we are pleas-

ing god or man? Ours is the greatest calling of all, called of God and chosen, "called according to his purpose." Rom. 8:28.

Should we not be known and read of all men? Can we do this when we look like the world and act like the world? Can we raise the world standards when we do like them? Do we ever think there is an "all seeing eye watching us?" Do we ever think there is an all seeing eye that sees every garment in our wardrobe? Would we want Jesus to come and examine our wardrobe? I believe some would not want even a minister to see all that is there. Why not rededicate, and reconsecrate, our lives to God and make our dresses and other garments as God wants them made?

The world has its standards, so the Christian should have a higher standard, for we are supposed to be the light of the world. A city set on a hill cannot be hid. We are not to put our light under a bushel, but we are to let our light shine. The best thinking people respect our sisters, when they dress plain and in modest apparel. Dear sisters many a time in

my life, I have had people respect me and trust me. In a large depot where several hundred people were waiting a woman came to me and said, "Will you watch my suitcase." I said, "My train leaves in a certain time, if you will be back before then, I will." She said, "I will be back." She was dressed like the world, so why did she come to me? Did she know some of our people? Of all the others there, she trusted me, why?

I have had some real nice conversations with people that knew our church people, in my travels, many incidents I could mention in which I have been respected for my plain and modest apparel. Dear sisters, let us hold to our standard of plainness and modesty, even if the world laughs and scorns. It is only the fickle minded who ridicule anyway, not the better thinking people. "Let the world despise and leave us, they have left our Savior too; human hearts and looks deceive us, thou art not like them untrue."

Do we think what influence we may have for good on people because of what we wear? Can we sing

the song, "I Surrender All" and look like the world? With, for instance, a very small "covering" on the back of the head. May it be we are trying to carry the world on one shoulder and the church on the other; can we serve God and Mammon at the same time? Can we serve two masters at the same time? Then too, do we dress plain and modest to go to church, then through the week dress like the world? Perhaps some might even put on men's clothing and when we go to town do we go bareheaded? Does this become our sisters?

Do the business men with whom we trade know we belong to the Dunkard church? Once a sister of our church had moved into a strange town and her husband was taken sick and they really were in need. She went to the store where she had been trading and told the store keeper her need, he trusted her, why?

Dear sisters, let us not only hold up the standard of plainness and modesty, but live it out so people can see the difference between us and the world. Dear sisters, I am not writing this to find fault, but with a heart full

of love to all; let us think where and how are we going?

All along on the road
To the soul's true abode,

There's an eye watching you.
Every step that you take,
This great eye is awake,
There's an eye watching you.

As you make life's great fight,
Keep the pathway of right,

There's an eye watching you.
God will warn not to go
In the path of the foe,
There's an eye watching you.

Fix your mind on the goal,
That sweet home of the soul,
There's an eye watching you.

Never turn from the way
To the kingdom of day,
There's an eye watching you.

Refrain:

Watching you, watching you,
Every day mind the course
you pursue;
Watching you, watching you,
There's an all seeing eye watch-
ing you.

R. 3, Goshen, Ind.

IN MEMORIAM

In loving memory of Elder Peter E. Lorenz, who passed away two years ago, Februray 26, 1945:

God knew that you were suffering
And the hill was hard to climb,
So He closed your weary eyelids,
And whispered "Peace be thine."

It was hard to part with you, Dad,
Oh, so hard to let you die,
We hope to meet you
Some day by and by.

Sadly missed by Mrs. Clara Lorenz, the children and grandchildren.

NOTICE

District meeting of District No. 1 will meet with the Vienna, Va., congregation Wednesday, April 9, 1947, at 9:00 a. m. Elder's meeting will convene on Tuesday, the 8th, at 10:00 a. m. Preaching services on Tuesday evening.

Each congregation may send three delegates. Your congregation has been supplied with Credential blanks. You may not be seated as a delegate unless you have your blank properly filled out and signed by your Elder-in-Charge and the Clerk, so attend to this before you start to the meeting.

Ray S. Shank,
District Clerk.

DELEGATES

All those who are delegates are likely planning your trips to the various District and also General Conference. Be certain that you have your credential blank properly filled out before you leave.

It is the duty of the Church Clerk to see that you have these but you may need to ask for them. If any clerks do not have sufficient blanks they can be secured from the Editor of the Monitor for the postage.

—Editor.

WITNESSING FOR CHRIST

Mrs. Harriet Martin

In a recent article on Faith, published in the Bible Monitor, the writer makes this assertion: "I am greatly concerned as how to believe, what to believe, and as to how I shall manifest that belief to God, and my fellowman."

For many years I was not disturbed about my belief—I was positive that what I believed, and how I believed, was the nearest right of all of the many beliefs which are in our world today. The only time my peace was disturbed, was after I did wrong, and knowing this, I had no rest until it was made right between myself and God.

My parents were very strong in the Dunkard church teachings. We were

told how eight devout men and women, residing in Schwartzenau, Germany, met from day to day to study the scriptures with a view of ascertaining the will of God, as set forth in the word of God, putting aside all creeds and confessions of faith, that they might be free to accept the whole truth as it came to them.

They formed themselves into a working body in the early part of the 17th century, and restored to the church thus constituted, the primitive order of worship and service. What a noble thing this was. What true Christian is there, who does not crave the true order of worship and service? Yes, we pray daily for God to give us truth. God's prophets of old prayed for open eyes, that they might behold God's truths. We today, glory in getting back into the old path of duty and service.

This group of Christians called themselves German Baptists. Because of persecution and hatred showered down on them by their enemies, they changed their name to Tunker, which means dipper, when they migrated to America. The English translation was Dunker, meaning baptizers or dippers. We were called (by my school mates) a little Dunkard girl, because my mother made little bonnets for us girls to wear. If anyone smiled at our garb, we were to remember, that all who live Godly in Christ Jesus would suffer persecution. So we felt sorry for those who ridiculed us. We were a sepaarte people from the world and only sickness or extremely bad weather kept us from church services.

My earliest recollection of being in meeting was that of leaning against my mother and listening to her sing. I wondered how every one in the congregation seemed to be singing the same song that she sang. Also, how did they all know the very song that she was going to sing? There was one certain song, sang very often which caused me to snug up closer to Mother. I would peek up at her serious face, while she or they sang, "Will you go to Heaven or hell? One you must and there to dwell. Eternity, Eternity, Happy in Eternity."

Yes, I had been taught about heaven and hell. I didn't want to go to hell. I was very sure that my parents would not go there. Neither my good sweet faced Sunday school teacher, who taught us about Jesus, and how we must ever watch for his coming back to earth again. My childish idea was that, if he came as a thief in the night, then I must stay awake at night and wait for him.

Many, many nights I would lay awake, watching for Jesus as I did not want him to come and find me sleeping. But to sleep I would go. One night I dreamed that my little cousin, Edgar, and I were ascending a beautiful, long stairway which reached from earth to heaven. Edgar was almost at the top, and I, a few steps behind, saw the great pearly gates of Heaven. They were swinging wide open for us. Edgar went in, but then the gates closed fast, in my face. I was in such great anguish that I awoke. How happy I was to find that it was only a dream. Yet, I thought, what if this were to happen to me sometime? I resolved that I would do everything

in my power, to gain entrance through those Pearly Gates.

I felt that all the good ministers were sure to go to heaven, and I loved to look at their Christian faces. I was glad when new preachers came to hold revivals at our church. They usually came to our house, too. I heard my parents speak of one minister who was out in the ocean, on a whale-back (a certain type of steamship. Ed.) and how he promised God that he would join the church and be baptized if He would spare his life. Yes, he was spared and to think that he was coming to our church to preach, and he would come to our house. All I can remember of him now was, that I saw him walking the floor from one side of the sitting room to the other. He seemed anxious for church time to come. The family was doing the evening chores and I was left alone, to watch this wonderful minister, who seemed in deep meditation. They called him Bro. George Zollars.

When I was twelve years old, I began to think how nice it would be to join the

church. I loved it. It was nearest right, of that fact, I was very sure. About this time my little playmate became very sick, nigh unto death. Her father was one of our ministers. She, realizing her condition, grew very nervous as to her salvation. She had not joined the church as yet, but promised to do so if she got well. She lived and we talked it over and decided to be baptized. Then, if either of us were to die, we would be saved and enter the Pearly Gates.

It seems as of yesterday when seven of us stood on the banks of that icy stream, on Thanksgiving day, waiting our turn, to go down into that liquid stream and by Christian Baptism have our sins washed away. Ever since I had the dream of the Pearly Gates, I had tried so desperately hard to be a good girl. I wondered, just what sins I really was guilty of which needed washing away. The scriptures said that Christ's blood cleanseth us from all sin. Then, just why did Jesus have to die such a horrible death to save us from sin, when it could all be done in water? I hoped some day that I

would learn that His suffering was not true. Surely God could wash sins away in water.

Yes, we were born anew in the water. Just how we were born of the spirit, I didn't know, that was God's business not mine. I was happy to take on these new privileges. Now I could go to the communion table, and wash my sister's feet. I had always looked forward to this time. I noticed that some of the sisters were emotionally sad, and shed tears, while the minister read about Christ's crucifixion. We partook of the bread and wine. Yes, I knew it was a remembrance of Christ's shed blood and his broken body, and that we were commanded to partake of them. Our minds went back to that upper room in Jerusalem. Yes, we washed one another's feet. How beautiful it all seemed. But, why did I not feel sad and broken in spirit like some of the others felt? Just what were their emotions? I presume it was because they were thinking about Christ's terrible death.

At a funeral of a friend, I could not refrain from cry-

ing. It was different here, though, for Christ died a long time ago. I never saw Him, but yet it all happened. He arose the third day, and now is in heaven, and is going to come after us some day. Why did I believe this? Why does a little Indian girl believe that Budda is her God? I believe it is because of her early teaching.

Several years passed by, I had my daily prayer since the day I joined the church. But here I was perplexed, bewildered, and not knowing what to do. I had a thorn in the flesh which worried me. I could go to no one but God, and to Him I went. He removed it and oh, how I praise God. Never before had I ever realized just what a good God could do.

Then along came a dreadful disease. It gripped me. The doctor gave me little hopes of recovery. This was blasting my plans for a future marriage. Love, home, and children must fade from my dreams. Then, remembering how God removes thorns in the flesh, I believed that He could help me now. Oh God, I pled, "If it be your will, let me live to be the mother of one

child." Somehow I felt then, that if God wanted to take my life, I would be resigned to his will. He blessed us with a child, and I lived on. The tenth one is now almost grown. God is still being wonderfully good to me, though I have strayed away from Him many times. As I look back over the years, I can see how God does lead us over rough places. We learn by experience. But the best of all, in any ones life is the experience of true conversion.

I love to read in John 4, of the experience of the Samaritan woman. She found the Messiah. Some of her family may have been very thirsty at the house, for she came there to draw water. But she left her water pots and ran to tell her friends of her discovery. Yes, women are great to run and tell things. But why not? So long as they are things that we learn about Jesus, which are old to Him but new to us.

I do not believe in women preachers, but the women of old did run and tell things, which they believed to be true facts, and that is why we write these articles.

Fowler, Colo.

WHAT IS YOUR PLEASURE

Ethel Beck

We all find pleasure in doing one thing or another. It means to please, or delight in, or to gratify the senses.

We were created for the glory of God and His pleasure. "Thou art worthy, O Lord, to receive glory and honor and power: for thou has treated all things, and for thy pleasure they are and were created." Rev. 4: 11. All other things were created for His pleasure and He gave man dominion over them. God's creation continues to praise in their their way. Man has failed to give Him the praise, glory, and honor due unto His name.

"The Lord taketh pleasure in them that fear Him, in those that hope in His mercy." Psa. 147:11.

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. "Now the just shall live by faith: but if any man draw back,

my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:39-39.

We see by the foregoing scriptures that God delights in His children who have trust in Him, fear Him and hope in His mercy. The first thing on our part is to have faith in Him as our Father. The more we exercise faith in Him the more pleased He is. Faith is the very life of the just, when we "draw back" and doubt, God has no pleasure in us. He has promised to reward us for our faith if we "diligently seek Him." If we do not know Him, let us believe to the saving of our own soul from sin. Let us also trust Him for the saving of other souls.

It grieved Ezra very much, that the Israelites had sinned in marrying heathen wives. This was contrary to God's law. He prayed and confessed this wrong and asked the people to come together. He said to them, "Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession

unto the Lord God of your fathers, and do His pleasure: and separate yourselves from the people of the land, and from the strange wives." Ezra 10:10-11. The people said they would obey. It took some dividing of families which probably was no easy matter. If they wished God's pleasure it required the confession of their sins. If we have sinned we also must confess and correct them, if we wish to have God's pleasure and approval.

First it took faith to please God. Now He expects us to walk as we have been instructed, growing in faith and Christian graces. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus." I Thess. 4:1-2.

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him, who hath chosen him to be a soldier." II Tim. 2:

3-4. In the carnal warfare, a soldier must separate himself from present surroundings and the things he loved. He must serve those who have chosen him. If he fails to please the officers, he is chastised. If he refuses to please, he suffers further punishment, and perhaps is sent from the army. As soldiers of Jesus Christ we are called and chosen to serve another master. We too, must separate ourselves from our present sinful state. We must please Him who has chosen us.

Should it be so hard to please him, when He gives us a desire to do His will, then enables us to do it? "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

Paul took pleasure in reverse circumstances. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake: for when I am weak, then am I strong." II Cor. 12:10.

He also said he gloried in tribulation; what was it all for? For Christ's sake, that others might know Him. He knew if it was for Christ,

He would deliver him and see him through all circumstances. Can we take pleasure in the unpleasant things that others might be saved? Perhaps I should ask, are we even willing to endure these things for Christ's sake? The apostles counted it all joy to suffer for Christ. Perhaps most of us need a deeper consecration to count it joy to suffer for Christ's sake.

Moses made a wise choice. Of course he was chosen of God for a special purpose. He chose to suffer affliction with God's people, rather than to enjoy the pleasures of sin for a season. Heb. 11:25. The pleasures of sin would only last a short time, with eternity ahead.

Do we take pleasure in foolish talking or jesting? Do we try to say witty or humorous things just to make people laugh? These things with other sins mentioned, should not once be named among us as becometh saints. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather

giving of thanks." Eph. 5:3-4. Instead of indulging in these sins, the Christian should be giving God thanks and praise.

In the parable of the sower, we have a class of people that heard the word and started in the Christian life. Their life was choked with cares and riches and pleasures of this life. They brought no fruit to perfection. "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Luke 8:14. These things which choked the word out, may have been all right. It was probably the necessary cares and duties of life. The "pleasures of this life" would not necessarily mean pleasures of the world. Perhaps it was the simple things in home life and in nature, which we all enjoy. All these things possibly had first place in the life and to secure riches for self-gratification. There was no room, no time to obey God or even hear His voice, and bring forth fruit to perfection.

In speaking of the pleasures of the world, we mean self-indulgence or gratification of the senses. We quote some verses which bring out this class of people. In a catalogue of other sins in II Tim. 3:4, there are "traitors, heady, highminded, lovers of pleasures more than lovers of God." "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:3. "And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." II Pet. 2:13. If we are guilty of taking pleasure in these things, let us repent and turn to God.

God has no pleasure in wickedness, nor in the death of the wicked. "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee." Psal. 5:4. "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked

turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:11.

"Precious in the sight of the Lord is the death of His saints." Psal. 116:15.

May we always find pleasure in doing the will of God. May we find much pleasure in His word and say with David, "I delight to do thy will, O my God; yea, Thy law is within my heart," Psal. 40:8.

Dallas Center, Iowa.

THE EFFECT OF EXAMPLE

We scatter seeds with careless hand,
And dream we ne'er shall see them
more;

But for a thousand years
Their fruit appears,
In weeds that mar the land
Or healthful shore.

The deeds we do, the words we say—
Into still air they seem to fleet;

We count them ever past;
But they shall last—
In the dread judgment they
And we shall meet.

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work or play,
Lest in that world their cry
Of woe thou hear.

—John Keble.

SENTENCE SERMONS

Many persons might have attained wisdom had they not assumed they already possessed it.

Each one has a right to do as he pleases only when he pleases to do that which is right.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 5—Acts 1:11-11.
- Jan. 12—Acts 1:12-26.
- Jan. 19—Acts 2:1-21.
- Jan. 26—Acts 2:22-36.
- Feb. 2—Acts 2:37-47.
- Feb. 9—Acts 3:1-13.
- Feb. 16—Acts 3:14-26.
- Feb. 23—Acts 4:1-22.
- Mar. 2—Acts 4:23-37.
- Mar. 9—Acts 5:1-16.
- Mar. 16—Acts 5:17-42.
- Mar. 23—Acts 6:1-15.
- Mar. 30—Acts 7:1-19.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 5—A Wonderful Childhood. I Sam. 3:1-21.
- Jan. 12—Repentance, Prayer and Victory. I Sam. 7:3-12.
- Jan. 19—Wanting Our Own Way. I Sam. 8:1-22.
- Jan. 26—The First King Chosen. I Sam. 10:17-27.
- Feb. 2—Obedience Better Than Sacrifice. I Sam. 15:1-26.
- Feb. 9—A Clean Boy Chosen. I Sam. 16:1-13.
- Feb. 16—A Young Boy's Victory. I Sam. 17:20-54.
- Feb. 23—The Evils of Envy. I Sam. 18:5-16.
- Mar. 2—True Friends. I Sam. 20:1-42.
- Mar. 9—The Law of Victory. I Sam. 24:1-22.

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- Mar. 23—Respect for the Poor. II 12:1-9.
- Mar. 30—Memory Lesson. Psalms 23:1-6.

BIBLE MONITOR

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April 1, 1947

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

"HE IS RISEN"

We have as our subject one of the most important expressions in the Bible. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and because the first fruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:17-22. Now if we are faithful followers of Christ we can look forward toward a similar glorious resurrection.

"Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"

For he knew that for envy they had delivered him." Matt. 27:17-18. Christ had greater power to work miracles and was gathering more followers and receiving more attention than the chief priests and leaders of the Jews. As a result the people were stirred up and by means of a hasty, illegal trial, Christ was condemned and crucified by a Government that was eager to gain the support and favor of the leaders of a newly conquered nation.

Through the concern of a number of His followers who were able, He was embalmed and buried according to the customs of that day. The chief priests and Pharisees had a meeting to consider the success of their plan to destroy Christ and His influence. They remembered that He had said, "After three days I will rise

again," and feared lest His disciples would steal His body and say that he had risen. Which would have caused the people to have still more faith in the supernatural power of Christ. So they made arrangements that the stone covering the entrance to His tomb was sealed with the Government seal and guarded by Roman soldiers.

What happened? "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and roll-back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and become as dead men." Matt. 28:2-4. Pilate had granted permission to make the tomb, "As sure as you can." This certainly would have prevented the disciples from stealing Christ's body but it meant nothing to the power from heaven. The soldiers were so helpless and so frightened that they hurried to the chief priests to tell them what had happened. They confessed their weakness because the death penalty awaited them if the seal of the tomb was broken. A hurried council assembled and decided to give them much money if they would tell no one what had happened but to say that, "we slept and the disciples stole His body." What about the government if they hear that we claim that we were asleep? Again money to cover up evil, we will bribe them.

What about the actual fact, "He is risen," what were those who planned the crime going to do about it? They believed it and realized that they were conspiring against Almighty God and so they decided to hide and be quiet about it, and anyone that mentions it they would punish, persecute, and kill if necessary.

What effect did it have on the followers of Christ? First they did not know that Christ was to be resurrected, actually did not believe nor understand it. They still believed what they had been taught years before, "But we trusted that it had been He which should have redeemed Israel," Luke 24: 21, by taking control of the earthly government and setting up an earthly kingdom.

They wondered and were

discouraged but as they began to understand it, they were very joyful and were very anxious to tell of the unnatural events. When they fully understood, by the power of the Holy Spirit, they were bold and powerful in convincing men of the power of God. They were zealous in the fact that Christ had died and rose again to save sinners and build a kingdom for God.

Even though they had been with Jesus and had heard His words they believed what they could see and understand from natural laws by human reasoning.

How about us today who have the history of God's dealings with His people for almost 6,000 years as an example, the blessings of Almighty God to encourage us, and the progress of communication and education that we might understand God's word?

Sorry to say, human understanding is still very weak, quickly grasping what we can see, what we can reason out by our understanding and what others believe and do. We are not willing to take God at His word and have faith

that what He says is an eternal fact and that what He commands must be carried out in our lives.

THE RESURRECTION

C. W. O'Brien

Seven hundred years before the crucifixion, Isaiah testified that the Saviour would make his grave "with the rich in his death." Isa. 53:9. One of their own wealthy rulers, Joseph of Arimathea, stepped out boldly and took his stand for the crucified Saviour. Joseph had great influence with Pilate, and begged from him permission to take the body from the cross to give it an honorable burial.

Pilate, who in condemning the Lord, became conscience stricken, readily gave him the desired permission. Tender, loving hands took the Saviour's body from the cruel cross, and bore it to a new tomb which had never before been used. There He was laid, thus literally fulfilling the statement of the prophet, although poor while in life, His body at death was laid in the new rock-hewn tomb of the wealthy ruler of Israel. No greater

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honor could have been shown to the dead than was accorded to Jesus by Joseph and Nicodemus. Of his rest in the tomb we read in the beautiful language of David in the Psalms, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." Psalms 16:9-10.

In the hour of death the faith of Christ clung to the promises of God, he laid

down his life in the full assurance that he would soon hear the summons, Jesus, thou Son of God, thy Father calls thee. Solomon had said, "The heaven and heaven of heavens cannot contain him." II Chron. 2:6.

Peter speaking of his death, said, "It was not possible that he should be holden of it." Acts 2:24.

Early on the first day of the week a bright and powerful angel appeared at the tomb; the Roman guard fell as dead men before his glorious brightness; the stone was rolled away, and at the command of the heavenly messenger the bands of death were broken. The Saviour came forth a mighty conqueror.

Henceforth the resurrection of the dead was a reality. It was to this resurrection scene that the apostles looked as the evidence of fulfillment of the promise of the future reward of all the faithful. Christ said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25. Christ died, "that through death he might destroy him that had the power of death, that is,

the Devil." Heb. 2:14. Satan claimed all who had fallen in death as his subjects.

The resurrection of Christ broke the power of death. From that time Satan knew that his hold on the human family would sometime be broken, and that his days were numbered.

Paul, looking forward to the general resurrection which is to take place at the second coming of Christ, describes it in the following words, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, wherefore comfort one another with these words."

The future reward of the righteous is placed at the time of the resurrection, for the Saviour says, "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. Paul bases his entire hope of a future life on the resurrection, of the

dead; he says that if there is no resurrection, "then they also which are fallen asleep in Christ are perished." But this is not possible, "for since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Read I Cor. 15: 12-52.

Isaiah looked beyond the grave when he testified, "Thy dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

Job was willing to rest his future hope on the resurrection. "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:14-15.

Where was job to wait? Here is his own answer: "If I wait, the grave is mine house; I have made my bed

in the darkness." Job. 17:13.

He that conquered the grave will come to this earth again, and at that time, "the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. Then, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly; and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Snaron, they shall see the glory of the Lord, and the excellency of our God." Isa. 35:1-2.

Cresaptown, Md.

RESURRECTION DAY

L. B. Flohr

Easter is Resurrection Day—why does not the Church call it by its most appropriate name, Resurrection Day?

Easter is called a festival; whence do these words come? Easter is so-called after a Saxon heathen goddess, Eastre, whose festival or feast occurred about the same time as the Resurrec-

tion. "Festival" means feast.

Is Easter a feast or festival for Christians? Let us first get the appropriate definition as it applies to the observance of the recurrence of the time of the coming-forth of Jesus the Christ from the tomb. (We of course are not looking for the details of the definition of the "festival" so commonly known as a public gathering for the sale or chancing off of food and other articles for raising money for supposed good or charitable purposes.) Among the several definitions of the word "festive," the word joyous is the most significant and best to and for Christians. The adjective definition of festival is a joyous celebration. The noun definition of festival is "an anniversary or set time of religious celebration."

The celebration of Resurrection Day is not, perhaps I should say, should not be, celebrated by an eating feast, but by a rejoicing and joyful celebration of the evidence of the fact that the tomb hewn in the solid rock, sealed and guarded, could not hold him, for he came forth from it even as did

Lazarus when Jesus' voice said: "Lazarus come forth."

There is a lot of religious enthusiasm about Easter. (Note that I did not say Christian enthusiasm.) The most enthusiasm lavished at Easter-time is not joyous rejoicing that Christ rose from the dead, but that lavished upon self, self-adoration in new clothes, vying to out-do everyone else in personal attire. Reader, have you been guilty of joining in an Easter fashion parade, to show off self, and wealth? If so, you have shown religious enthusiasm, in the worship of self, but but you left Christ out! You have placed the creature before the creator.

Is the celebration or observing of Resurrection day intended to be one of physical feasting, or one of spiritual feasting, rejoicing, and glorifying the Father for the victory over death and the grave that he had proved, demonstrated, and given to us through His Son?

The unbeliever says: But how do you know that Christ rose from the dead? The answer is, if we know anything at all of a supreme being it is because we have learned it from the Bible.

The Bible is the great "source book" for all spiritual fact and spiritual food. Its first words are "In the beginning God" the first words of its last book are "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants . . . : " and hear the Son's own utterance: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27.

Next let us turn to the sacred record itself.

The book of Job was, as far as we may judge now, the first written of all the Old Testament, and in it we have not a word that intimates that Job knew of the Law of Moses (because it was not yet written). Yet Job breaks forth with declaration of truth and knowledge. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job

19:25-27.

"But God will redeem my soul from the power of the grave: for he shall receive me." Ps. 49:15.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away from off all the earth: for the Lord hath spoken it." Isa. 25:8. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12: 2-3, 13.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect

from the four winds, from one end of heaven to the other." Matt. 24:31.

"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:14.

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 35-36.

"Then came one and told them, saying, Behold, the men who ye put in prison are standing in the temple, and teaching the people. The high priest asked them saying, Did we not straightly command you that you should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the others answered and said, we ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged

on a tree." Acts 5:25, 28-30.

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3.

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

Saying, the Lord is risen indeed, and hath appeared unto Simon.

And they told what things were done in the way, and how he was known of them in the breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they had seen a spirit.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

And when he had thus spoken, he showed them his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

And they gave him a piece of a broiled fish, and of an honeycomb.

And he took it, and did eat before them.

And he said unto them, these are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

Then opened he their understanding, that they might understand the scriptures. Luke 24:33-45.

Do thoughts arise in our hearts? And are we troubled? Have we seen the resurrected, living Christ, the Savior? If so, where? He is to be seen only in the hearts of men, as they reveal him by the lives they live. Are you, brother, sister, fellow - human, troubled about your resurrection, and its results on you? The WORD already shows you the answer: He that is ashamed of me and

my word, of him will I be
ashamed.

In accord with the New
Testament, why not call it
Resurrection Day.

Vienna, Va.

EVERLASTING LIFE

Every good and every perfect gift
is from above.—Jas. 1:17.

Vessel unto honor, sanctified, and
meet for the Master's use.—
II Tim. 2:21.

Except a man be born again, he
can not see the kingdom of
God.—John 3:3.

Rejoice, and be exceeding glad; for
great is your reward in heaven.
Matt. 5:12.

Let your light so shine before men,
that they may see your good
works.—Matt. 5:16.

A good name is rather to be chosen
than great riches.—Prov. 22:1.

Shall we continue in sin that grace
may abound? God forbid.—
Rom. 6:1-2.

The law of the Spirit of life in
Christ Jesus hath made me
free.—Rom. 8:2.

In all thy ways acknowledge him,
and he shall direct thy paths.
—Prov. 3:6.

Now no condemnation to them
which are in Christ Jesus.—
Rom. 8:1.

God so loved the world, that he
gave his only begotten Son,
that whosoever believeth in
him should not perish, but
have everlasting life.—John
3:16.

Look unto me, and be ye saved, all
the ends of the earth.—Isa.
45:22.

If a man abide not in me, he is
cast forth as a branch.—John
15:6.

Faith cometh by hearing, and
by the word of God.—Rom.
10:17.

Enter into his gates with thanks-
giving, and into his courts with
praise: be thankful unto him,
and bless his name. For the
Lord is good; his mercy is
everlasting: and his truth en-
dureth to all generations.—
Psa. 100:4-5.

—Selected.

KITTY'S STORY

"Come here, little Willie,"

His small sister said,

As she tossed back a curl

From her fair pretty head.

"Come here little Willie

And put up your toy,

And I'll tell you the story

Of God's little Boy."

And Willie ran swiftly,

Her bidding to do,

For Willie liked stories,

As maybe do you.

And soon on a footstool,

With heart full of joy,

He waited to hear

About God's little Boy.

Once a long time ago,

When stars twinkled bright,

Some people were watching

Their flocks in the night.

There came a great light,

And they looked in the air,

And what do you think?

God's angel was there.

He told them most wonderful
News about one,
Who, though born in a manger,
Was truly God's Son.

Then some more angels came
Who were glad at His birth,
And they sang about peace
And good will upon earth.

Then the shepherds took presents
Right straight to the place,
To worship and gaze upon
The little Babe's face.

And after they saw
Where the lovely Babe lay,
With many rejoicings
They went on their way.

A bad, wicked fellow
Named Herod, a king,
Was jealous and so,
Did a terrible thing.
To keep the child Jesus
From getting his crown
He killed all the babies
In that little town.

Their mamas, they cried
And they cried and cried,
And Herod was sure
Baby Jesus had died.
But He hadn't, for Mary,
His mother, had fled,
And she stayed down in Egypt
'Till Herod was dead.

Well, Jesus, for many
And many a day
Was happy as all little boys
Are at their play.
He never was naughty
A minute; "Then he,"
Sighed Willie, "was very
Much better than me."

When He live to be tall
For of course He did grow,
He learned to make things,
Like papa, you know.

And He preached like our
Ministers do, only better,
For I don't believe He wrote it
All down in a letter.

He made dead people alive
In a second, and quick
As He spoke folks were well
That before had been sick.
He cured both the lame
And the blind and He blessed
Little children and held them
Up close to His breast.

And thousands and thousands
Of people He fed
From two little fishes
And five loaves of bread.
And the Bible itself.

Says the world couldn't hold
The books if all things
That He did should be told.

Some people they loved Him
And some bye and bye,
Got wicked and jealous
And said He must die.
They plaited sharp thorns
On His head for a crown,
Which pricked Him so hard
That the red blood ran down.

On the cross they put Jesus
Even though holy and sweet,
And they pounded great nails
In His hands and His feet;
So He hung there nine hours,
And at last when He died,
A soldier thrust a cruel spear
Into His side.

He was laid in a tomb
With a stone for a door,
But in three days God made
Him alive, as before;
And some women who came
To the tomb all alone.
Found a bright angel sitting
Right there on the stone.

Who said our dear Lord
 Though He suffered and bled,
 Was really and truly
 And surely not dead.
 And, Oh they were glad
 Death couldn't destroy
 The glorious man
 Who was God's little Boy.

He taught His disciples
 That He had been given
 To suffer so that sinners
 Might go up to heaven.
 For as they gathered
 About Him one day,
 He blessed them most gently,
 Then floated away.

They watched and they watched
 As He rose in the sky,
 'Till they knew He had gone
 To His Father on high.
 "Oh, Willie," said Kitty,
 "Let's always be good;
 We don't even try
 Half as hard as we should."

Then kissing each other
 In sorrowful joy,
 They promised to truly
 Love God's little Boy.
 Someone, listening,
 Hurried away,
 I guess it was mama,
 Who didn't dare stay.

Her heart was so full,
 And her eyes were all tears,
 But she'll think of that story,
 I'm certain, for years.

Author Unknown.
 —Sel. by Dorothy Surbey.

No amount of intelligence
 and no amount of energy
 will save a nation which is
 not honest.—Theodore
 Roosevelt.

NEWS ITEMS

DRAFT TO BE ENDED

Lewis B. Flohr

President Truman has asked the Congress to allow the draft law to expire March 31, 1947. A thorough trial of recruiting the army and navy to allowed strength by volunteer enlistments is inaugurated. But the selective service is still held up as the last resort if volunteer enlistments do not furnish all the recruits wanted. With the present draft law off the statute books, any further enforcement of military service of any kind will depend on Congress passing a law for that purpose.

As a whole, the people want neither the draft nor "training" for all young men. (It is no longer called 'military training' because that term is not liked.) Whatever of the attitude of the present Congress, to curry favor with the voters, and whatever of politics and politicians looking toward the presidential election in 1948, may be involved in the termination of the draft law and the postponing (at least) of efforts to pass a military training law, we can all be thankful, remembering that the Lord makes even the wrath of man to praise Him. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:4.

Vienna, Va.

LETTERS

A number of subscriptions and other items have been sent to The Bible Monitor, West Milton, Ohio. Please send all items to the editor, North Canton, Ohio.

We are certainly pleased with the amount of articles that have come in, the last two months. May the Holy Spirit direct you with material to write more.

We hope that this increase has not been just because we have had some weather that was too unpleasant to do anything else, but that we may be supplied with material from now on.

—Editor.

KANSAS CITY, MO.

The members of the Church here at Kansas City, wish to extend an invitation to all who can come and be with us at our spring Communion service. We are planning an all day service on April 26th and services Sunday the 27th with dinner at the church. Come and enjoy these meetings with us.

Lola McMillian, Cor.

NOTICE

1947 General Conference will be held May 31st to June 4th, inclusive, at Brethren Retreat Grounds, Shipshewanna, Ind.

Lodging rates as follows:

Rooms in hotel, lodge and main cottage, 50c per night, one in a room; 75c per night, two in a room; 25c per person, per night in Shelter House; \$5.00 per week for trailers.

Please bring your own bed linen

and towels.

There will be a few cottages available. Read the Monitor for further information.

G. H. Besse, Clerk,
Uniontown, Ohio.

VIENNA, VA.

The Vienna congregation met in council Feb. 15, 1947, at 8:00 p. m. Hymn No. 236 was sung and Bro. Shumaker opened the meeting by reading Prov. 2, and leading in prayer. After prayer hymn No. 401 was sung and Elder Lewis B. Flohr made a few remarks on the scripture read and presided over the meeting.

Our Sunday school organization was left as in 1946, also the Monitor correspondent. Bro. Shumake was elected correspondent for the Louisa portion of the congregation.

There was no change made in the secretary-treasurer. Chorister and assistant were left as they were in 1946.

We decided to take our District meeting offering on the third Sunday of March.

Delegates to District meeting were elected. Elder Lewis B. Flohr, Bro. Earl Waldo Strayer and Bro. Shumake were elected and as alternates Elder Ord L. Strayer and Sister Anna E. Flohr and Hilda F. Strayer.

Although we are few in number we have decided to entertain the District meeting with the help of the Lord, April 8-9.

The meetin gwas closed by singing hymn No. 567 and prayer by Elder Ord L. Strayer. After prayer one verse of "Blest Be The Tie That Binds," was sung and we were dis-

missed.

Pray for the work at this place as we are few and need much strengthening from the Lord.

Sister Rosalie I. Strayer, Cor.

WHAT KIND OF SERVICE?

Melvin Roesch

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24. The Lord makes this direct statement to whosoever heareth His sayings, and to refer back to Matt. 5:2 which reads, "And he opened His mouth, and taught them, saying." Thus we can safely say His teachings also. We might add that it was His doctrine, for in Matt. 7: 28-29, we find, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine; For he taught them as one having authority, and not as the scribes." Three things I want to notice here: Jesus gave them His sayings, of which He is the author; He taught them to the people, and He expected the people

to do or observe them; and lastly, His authority.

In the Great Commission given in Matt. 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." In these verses, we have our attention directed to the all-power, or authority of Christ, the act of teaching, and the specific things to be taught, which were all things that He had commanded.

In reading the Gospel concerning the early Church History, and from history that has been made since, I find that Christendom has been corrupted down through the ages with the belief that Christianity consists entirely of the spirit, without reference to external forms and ceremonies; that Christians live under the New Covenant, and have the Law of God written in their hearts, consequently it

is not necessary for them to perform, carry out or follow the various commands by interpreting them in a literal sense. This certainly is a deceptive doctrine, and it was one of the most common errors the early church had to contend with, and I believe it is not amiss to have our attention called to this deception, in our day.

In reading the New Testament account of the life, and conduct of our Saviour while here in the world, I am firmly convinced and believe that He went about in the flesh, doing His Father's will literally. I am also firmly convinced, that He expected His followers to carry out His commandments with speech and conduct that would portray Christianity.

I am not trying to hold forth the belief of just outward actions, for I believe it must be the inward man also that must be renewed, in fact I believe the heart is the starting place. Rom. 10:10, "For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation."

In conversation with a man some years ago concerning

the commandment of feet-washing, the Lord's Supper, Communion, and the anointing service, the argument was put forth that these were just for the Apostles, and we in our day are not obligated to keep them. It seems to be quite easy for some to dispose of the positive commands of Christ by placing them in the realm of allegory, and explaining them simply as types and illustrations. But in answer to a question I asked this person concerning a certain thing which they were doing, as to where they were commanded to do it, the only answer I received was, "We are just doing it because someone else had."

Is it any wonder that there is confusion in the world today concerning Spiritual things? Heb. 2: 1-3, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation; which at first began to be spoken by

the Lord, and was confirmed unto us by them that heard him." There is safety in whole-hearted obedient service.

Peter said, "What was, I that I could withstand God?" concerning when God speaks. Please remember that God bestowed the authority upon His Son, to give us the New Testament Doctrine.

Wauseon, Ohio.

PSALMS 23:1-3

J. D. Brown

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Here we have David's confidence in God.

I believe that David was looking back, and forward at the same time. In looking backward, David realized how God created the heavens, the earth, the sun, the moon, the stars, the beasts of the field, the fowls of the air, and the fish of the sea, all for the good of man. Everything was made

ready for man, even before the creation of man, everything was finished. Not one thing was lacking for the good of man, nothing lacking that man could want for.

After everything was made ready, God created man in His own image, male and female. Gen. 1:26-27. David, realizing all this, was made to cry out, the Lord is my shepherd; I shall not want.

After God had created everything for man, then he began to create man for God. He sent John the Baptist preaching in the wilderness of Judea, saying, "Repent ye; for the kingdom of heaven is at hand." He was getting men ready for the coming of the Son of God into the world, opening the way saying, there is one coming after me mightier than I, whose shoes I am not worthy to loose. While John the Baptist was preaching and baptizing, for the remission of sins, Jesus came demanding baptism of him and John baptized him. Matt. 3:13-17. Thus was Jesus ushered into the spiritual household of God, as Lord of Lord's and King of Kings. "From that time Jesus began to preach, and

to say, Repent: for the kingdom of heaven is at hand," Matt. 4:17.

Christ came preaching the gospel of God to the children of men. He was getting men ready for things church was at hand, about church was at hand, about to be built. Matt. 16:18, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

In John 10:1, Jesus speaks of His church as a sheep-fold. Sheepfold represents a place of safety to keep them safe from the evils without. David looking forward saw Jesus coming building a church "sheepfold, a place of refuge for His sheep. Sheep representing the people of God. In the fold the people of God could be kept in safety, where the gates of hell cannot prevail against them. He was made to say, The Lord is my shepherd I shall not want.

After the church was organized we read, "And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the

perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftines, whereby they lie in wait to deceive." Eph. 4:11-14.

Paul here gives us a description of the organization of the church. It was a perfect organization, not one thing lacking, Paul says it was for the perfecting of the saints, for the work of the ministry, till we all come in the unity of the faith. That we be of one mind, and all speak the same thing. That we be no more children, tossed to and fro, and carried about with every wind of doctrine. We have so much false doctrine today and with their cunning craftiness they deceive the children of men.

There is only one place to enter this sheepfold. Jesus says, "I am the door: by me if any man enter in he shall

be saved, and shall go in and out and find pasture." John 10:9. We enter this door, by being baptized into Christ, then we have put on Christ. Then we are able to go in and out and find pasture if we are willing to feast on the word of God. It is the business of the ministers of the gospel to feed the sheep.

Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. Food in abundance, no danger of running short. We sometimes run short of bread and butter in this life, but we will never run short of the bread of life. Jesus said, "I am the bread of life."

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. Flock represents the church which he hath purchased. Christ died that His church might be established. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of

good works." Titus 2:14. We see that, we as ministers of the gospel, have a great responsibility to feed the church of God, which he has purchased with His blood.

"He maketh me to lie down in green pastures." God has furnished the green pasture where we may feast till we are satisfied, then we can lay down in comfort in the shade of the tree that he has planted by the river which John tells us about. Everything is furnished for our Christian growth and not one thing is lacking.

"He leadeth me beside the still waters." He has not only given us bread but has furnished the water of life as well, where we can drink freely. Having our thirst after righteousness satisfied, not one thing is lacking to keep us from "growing grace, and in the knowledge of our lord and Savior Jesus Christ." II Pet. 3:18.

He made everything comfortable for us, verse 4, "Thy rod and thy staff they comfort me." All we have to do is to lean on His rod and staff. The great trouble with so many of us is that we fail to lean on his strong arm and help that he has provided for us. For this

cause many are weak and sickly among you, and many sleep. Christ has provided the pasture for us, now it is up to us to search for it. Search the scriptures for in them, ye have eternal life, for they are they which testify of me. Seek and ye shall find, knock and it shall be opened unto you.

I thank God that the remedy has been supplied. We have the balm of Gilead that will cure the sin sick soul. It is guaranteed if we take it according to directions. I see some try to rub it on externally, but I never saw anyone cured that way because it is too far from the heart. It will take no effect that way, no it is not an external remedy, that is not using it according to directions. The directions say take it, it is an internal remedy, for it must convert the heart. Then the heart will carry it all through the whole system. It is a sure cure if taken that way, according to directions, I have never seen it fail, it has never failed and will never fail. It will heal the sick, open the eyes of them that are blinded, they will be able to see as they never saw before. They will see Jesus as

he really is. It will raise the dead, those who are dead in trespasses and sins. It will pick up those that are down in the mud and mire, and place their feet on the rock Christ Jesus.

My dear reader, it will show its effect on the outside also and we will be read and known of all men. They will see our good works, and be constrained to glorify their Father which is in heaven. The internal cleansing will definitely show up on the outside.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. Food in abundance for the whole world. No wonder that David could say, "The Lord is my shepherd; I shall not want."

Poplar, Mont.

**WATCH AND BE
READY**

Thornton Mellott

Christ warns us in Matt. 24:42-44, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief

would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

It is up to us to watch and be ready, for he is coming the second time as he told us. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jno. 14:2-3. So we see that heaven is a prepared place, for all classes of people? No, No. For a prepared people.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb (Christ) is come, and his bride (the church) hath made herself ready. And to her (church) was granted that she (church) should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." Rev. 19:7-8. So we see that the church, the church of Jesus Christ, is required to be pure and clean, that she (church)

may be granted that robe of righteousness; this is in the beginning of the church age.

In Matt. 16:18, Christ told Peter, "Upon this rock (Christ, the Son of the living God) I will build my church." Upon the gospel of Jesus Christ and His apostles and prophets. Verse 19, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." "Unto thee" the church of Jesus Christ.

So we being many, are one body (the church) and He (Christ) is the head of the body, Col. 1:18. He told His disciples (the body), "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Some tell us today, that baptism is a thing of the past, but Christ said, "Heaven and earth shall pass away but my words shall not." They not only

reject baptism but many of the Holy commandments. They tell us to believe on the Lord, Jesus Christ and thou shalt be saved and leave it at that. The sixth chapter of Romans warns us not to live in sin but through faith, repentance, and baptism we should be free from sin. In verses three to six we notice that baptism signifies three things: a planting, a burial and a resurrection. Naturally when we plant seeds, we expect a springing forth, a new life in Christ Jesus.

Some say that a little water on the head is all that is required. What think ye? Turn to Matt. 3:13-15 and we find Jesus going from Galilee to Jordan to be baptized of John. John felt himself unworthy to baptize his Lord, "and forbade him, saying, I have need to be baptized of thee, and comest thou to me?" Christ answered, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Baptism is necessary to fulfill all righteousness. "Now if we be dead with Christ, we believe that we also live with him." Rom. 6:8. "For if we have been planted together in the likeness of his death, we shall be

also in the likeness of his resurrection." Rom. 6:5. Likeness of his death, "and he bowed his head, and gave up the ghost." John 19:30.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:22. We might think that they were good followers after doing some of these things. Some scripture or teaching must have brought these folks to Christ but they did not watch and learn how to be ready. When we hear God's word we must be careful to obey it or He may send us strong delusions that we may believe a lie.

"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5. Christ plainly says, "Depart from me, ye that work iniquity." Matt. 7:23. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift de-

struction." II Pet. 2:1. Paul advises Timothy, "that thou mightest charge some that they teach no other doctrine." I Tim. 1:3.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert (change) the gospel of Christ. But through we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:6-8. We see the danger in following false teachers (preachers). Paul warns that our minds should not be corrupted from the simplicity in Christ by those who teach another Jesus, spirit or gospel than that brought by Christ.

"For such are false apostles, deceitful workers, transforming themselves into the apostle of Christ. And no marvel; for Satan himself is transformed into an angel of light." II Cor. 11:13-14. Their end shall be according to their works for there is but one doctrine, that brought by Christ and his apostles.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17-18.

The disciples were taught to love, serve and obey God. I think that love is the most important because if we love God then we will serve and obey Him. Love and charity go hand in hand in our lives. "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." I Cor. 13:2. To love God and keep His commandments is the whole duty of man. Let us not be as the five foolish virgins, who awoke at midnight and heard the cry "behold the bridegroom cometh," found themselves unprepared, not ready, to go into the marriage supper of the Lamb.

What a sad picture to think of being among those who will hear the sentence,

depart from me, I know you
not.

Needmore, Pa.

ON THE JERICHO ROAD

On the Jericho road was a terrible
sight,
A wounded man lay, in a pitiful
plight;
Naked, and bleeding, and well nigh
dead;
Alone, in that valley of robbers and
dread.

What if that man were I?

A priest journeyed by with his slow,
stately tread;
He saw the sad case, and there came
in his head
A thought of help he might give, if
he tried;
But he quickly passed by on the
other side.

What if that priest were I?

Then a Levite came on his steady
pace,
He halted, and looked, as he came
to the place;
He thought that the poor man was
likely to die,
But he on the other side, also
passed by.

What if that Levite were I?

A Samaritan man came by on his
way,
He too, had his cares and his
troubles that day;
For the people were hostile and
friends were few,

What if that man were I?

He came where he was, and he saw
the sad wrong,
His heart had compassion; his arms
very strong

To lift, and to care for the poor,
helpless one;
Nor did he forsake him at set of
the sun.

What if that friend were I?

With him at the inn, he watched all
the night;
And when he must go by the first
morning light,
He gave to the keeper a fee from
his store,
And promised to pay if his need
should be more.

What if that Samaritan
were I?

Selected by Bertha R. Dorsey.

A BEAUTIFUL LIFE

M. G. W.

Each day I'll do a golden deed
By helping those who are in need.
My life on earth is but a span,
And so I'll do the best I can.

To be a child of God each day
My light must shine along the way;
I'll sing His praise while ages roll
And strive to help some needy soul.

The only life that will endure
Is one that's kind, good, and pure.
And so for God I'll take my stand
Each day I'll lend a helping hand.

I'll help someone in time of need
And journey on with rapid speed.
I'll help the poor and sick and weak
And words of kindness to them
speak.

While going down life's weary road
I'll try to lift some traveler's load.
I'll try to turn the night to day
Make flowers bloom along the way.

Life's evening sun is sinking low
A few more days and I must go.

To meet the deeds that I have done
Where there will be no setting sun.
Quinter, Kans.

SENTENCE SERMONS

Don't get discouraged if
you fall. Arise and start
again.

Speaking ill of the church
will never improve her ail-
ment.

ADULT SUNDAY SCHOOL
LESSONS

- Apr. 6—Matt. 28:1-20
- Apr. 13—Acts 7:20-43
- Apr. 20—Acts 7:44-60
- Apr. 27—Acts 8:1-17
- May 4—Acts 8:18-40
- May 11—Acts 9:1-22
- May 18—Acts 9:23-43
- May 25—Acts 10:1-24
- June 1—Acts 10:25-48
- June 8—Acts 11:1-30
- June 15—Acts 12:1-11
- June 22—Acts 12:12-25
- June 29—Acts 13:1-25

PRIMARY SUNDAY SCHOOL
LESSONS

- Apr. 6—Nature and The Resurrec-
tion. Matt. 28:1-20.
- Apr. 13—Dishonoring Parents. II
Sam. 15:1-18.
- Apr. 20—A Father's Love. II Sam.
18:5-33.
- Apr. 27—A Wise Choice. I Kings
3:5-15.
- May 4—Wisdom's Reward. I Kings
4:22-34.
- May 11—Solomon's Temple. I Kings
6:1-38.
- May 18—A Dedictory Prayer. I
Kings 8:22-61.
- May 25—The Astonished Queen. I
Kings 10:1-13.
- June 1—The Result of Bad Com-
pany. I Kings 11:4-13.

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- June 8—The Withered Hand. I
Kings 13:1-10.
 - June 15—A Prophet Slain by a Lion.
I Kings 13:11-32.
 - June 22—God's Care For His People.
I Kings 17:1-16.
 - June 29—Memory Verse. Prov. 3:1-6.

BIBLE MONITOR

Vol. XXV

April 15, 1947

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FATHERS AND MOTHERS

As we begin to meditate on a subject so sacred and far-reaching as this one, our minds are drawn out along a few of its important angles.

The reverence and respect a child should have for its Father and Mother.

The honor and obedience due them.

In the light of God's word, how can I honor my parents?

The obligations and responsibilities of Father and Mother.

The joys and sorrows of parents.

Their thankfulness to God that He has blessed them.

God our Heavenly Father.

Are we His children in word and deed?

Let us think of the Golden Rule, are we expecting more

from our Heavenly Parent than we are willing to give as natural parents?

"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:1-4.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6.

In these scriptures we have a basis for much meditation for Children, Fathers and Mothers. Do we believe God's word? Do we trust His promises?

According to the report from the Federal Bureau of Investigation, crime has in-

creased about seven per cent during the year 1946, who is responsible for this? The greatest increase has been in the teen-age and twenty - twenty-five year groups of young people.

As I think of these problems and responsibilities I am wondering how anyone, who is not trying their best to follow the teachings of Christ and to be strengthened and lifted above the trials of life by His teachings, can expect to be a good Father or Mother?

One weakness in our family structure is the fact that two few homes have time or concern for God and His service.

Another weakness is that far too many homes are concerned about wealth, honor, a good time (as they thing), and what others may think than about the stability of the home and the culture of the family.

Another sad weakness is that Tobacco, Drinks, Amusement and Gambling have taken too much of the needed income to have a happy, enlightened home.

We need to be fortified and instructed by the Word of God, Meditation and Prayer in order to be under-

standing children, fathers or mothers.

This issue, with its many thoughts for your meditation, is dedicated to the Christian Fathers and Mothers who may read it.

FATHER AND MOTHER

Paul R. Myers

In Exodus 20:12 we have this commandment with promise, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

These are not the words of man, but of God, given to Moses at Mt. Sinai. God is their author and he wrote them with his finger in tablets of stone. We recognize this scripture as one of the ten commandments which bears on our relationship to one another. A number of these commandments refers to our relationship with God.

We wish to consider this particular commandment in light of our responsibility to our parents and our Father in Heaven.

The definition of the word honour or honor is to respect; esteem; worship;

revere; dignify. We readily see that to properly carry out the above commandment we have a great responsibility.

We are taught in the Scriptures to be obedient children, which is applicable to being obedient to our parents as well as to God. If we are disobedient, it is impossible to show to our parents the honor due them. I believe that to please God, we must honor our parents. Jesus gave us that example in showing respect and honor to God when He said, "But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence." John 14:31. Here Jesus set a double example. He gave us an example of being obedient to our parents and also to our God.

As we grow older, we more keenly feel just what we do owe our parents. We should at all times display the kindest and truest love to them. Those of us who are fortunate enough to have our parents with us today surely should respect and honor them. Then, too, children who have been blessed by having Christian

parents have still more reason to honor father and mother. To have been reared in a Christian home is a great heritage and only Eternity will reveal its actual value.

In considering this subject we can not help but think of the many times that parents have lost needed rest, have denied themselves of many things, have prayed for our welfare, and in general have sacrificed time, money and labors to bring children up in this life. Many mothers have given their life at the time of the birth of their children. Others were very near death's door. Does this place a responsibility and duty upon us as children? Indeed it does.

The foregoing is only one phase of what our parents have done for us. The older we get, the more value we place on the Christian guidance and tutorship we received from our parents. Statistics show clearly that the bulk of persons sent to penal institutions for crimes they committed are from homes where the Bible and Bible influences were not taught.

Therefore, we can see that

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we DO HAVE a DUTY to fulfill in carrying out this commandment. What can we do then to honor, esteem, and respect our parents? There are many ways, but I shall give but a few here.

I believe that it is the duty of every child, regardless of how old he or she may be, to visit their parents as often as possible. Regardless of our interests, our home or our work, if our parents are living, we will never regret the time we spend with them. As our

parents become older, they many times become infirm, or for other reasons, are unable to get away from home. It is then that they greatly appreciate our coming and we should use this means of adding to their enjoyment and pleasure as often as we possibly can.

Neither should we ever be ashamed of our parents because they may be crippled or infirm. They have never been ashamed of us and we should at all times respect and honor them.

If our parents are in need of anything that we might be able to supply, we should provide it for them. Do not think in terms of being repaid, as we are the ones who owe them, rather than they owing us. Do what you do for your parents willingly and wholeheartedly, that is the way they have done for us.

Another great help that we can be to our parents is through the power of prayer. Be thankful to God for them and pray for their every benefit. Do errands for them. Speak kindly and give father and mother smiles and pleasantries at all times.

Other scriptures relating

to this subject include Ephesians 6:1, "Children, obey your parents in the Lord: for this is right." Proverbs 1:8, "My son, hear the instruction of thy father, and forsake not the law of thy mother."

Prov. 13:1, "A wise son heareth his father's instruction: but a scorner heareth not rebuke." I Peter 5:5, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." There are many, many more.

These scriptures show the importance of carrying out this commandment. Neither should we lose sight of the fact that by so doing, we are being obedient to God. We are pleasing our parents and we are extending our days here on earth. In addition, by obeying God, we enhance our opportunity for salvation.

Therefore, let us think more concerning this subject. Let us show to our parents that we do honor them. They will be pleased and we will be rewarded.

Greentown, Ohio.

FATHER'S LOVE

D. K. Marks

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. When we think and meditate on the love of God, our Heavenly Father, we cannot measure the height nor depth of his great and wonderful love.

We turn to the book Genesis. God made man and woman, and he loved them. He put them in the beautiful garden of Eden to prosper and enjoy life. God gave them one command what they should not do, this was to test their love to Him. Satan, the tempter, came in the garden, they obeyed Satan. Disobedience to God was sin and a lack of love. God continued to love men and women for 2,000 years. He saw that Noah and his family were the only ones that loved Him supremely.

God destroyed the human race with the flood, and saved Noah and his family. After the flood Noah and his family increased on the

earth. God saw and loved Abram, and gave him a command. Now the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Gen. 12:1. Abram showed his love to God by obeying the command of God. "So Abram departed as the Lord had spoken unto him: and Abram was seventy and five years old when he departed out of Haren." Gen. 12:4.

We find Abram in the land of Canaan, where God said he was to sojourn. God blessed and gave him great herds of cattle; flocks and tents. God promised Abram that his seed (children) should be as numerous as the sand along the sea shore, and the stars in the heaven. Abraham had no children, he believed and loved God. Years passed on, a son was born in his home, named Ishmael. When Ishmael was 13 years old, God commanded Ishmael, Abram and every male child eight days old to be circumcised. Abram, a father in the home obeyed. Years passed on, God promised Abraham that Sarah his wife should bear him a son, and his name

shall be called Isaac. Abraham obeyed all things that God commanded him to do. "And Abraham circumcised his son, Isaac, being eight days old, as God had commanded him." Gen. 21:4.

God continued to love and bless Abraham. One time God said, Abraham take thy son, thy only son whom thou lovest and offer him for a burnt offering on mount Moriah. Here is a test of a father's love to his heavenly Father and to his only son. Abraham arose early in the morning, put the wood for the burnt offering on a beast of burden and with his son, Isaac and two young men, they journey one day, they journey on the second day, journeying the third day Abraham saw the place afar off, for the burnt offering. He commanded his two men to remain while they go to the mountain and worship and return again. Let us notice the faith and love of Abraham to his Heavenly Father. Isaac said my father, behold the fire and the wood but where is the lamb for a burnt offering? Abraham said God will provide, they walk on to the place.

Abraham built the altar,

laid the wood in order, he bound Isaac and proceeded till God called from heaven and said save your son's life. Abraham looked and behold a ram, caught in a thicket by his horns. He proceeded to offer the ram which God had provided, for a burnt offering. God said I will multiply thy seed. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen 22:18.

"The book of the generation of Jesus Christ, the son of David, the son of Abraham." Matt. 1:1. Jesus was a descendant of Abraham. Jesus was and is a blessing to the world. When Jesus was preaching and teaching the Jews said, We be Abraham's seed. Notice the influence of a faithful, obedient, loving father that lived 1800 years before their day.

Let us draw our minds to the great love of God to his only son, Jesus, when he lived here on earth, let us think of Jesus' love to his Father. Jesus came and fulfilled the prophecies that were prophesied about him. He taught and practiced the plan of salvation to a sinful world; the never-failing and

never ending love of Jesus to God and his disciples should be our aim and desire as we journey through life. "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." II Tim. 2:1-2.

Paul a preacher and spiritual leader was very much concerned about the life and work of his spiritual son, Timothy, and the younger generation. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4. A great work for fathers and mothers to teach and live the gospel of Jesus. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice; and I am persuaded that in thee also." II Tim. 1:5.

"But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said:

Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." Matt. 12:48-50.

R. 3, York, Pa.

CHRISTIAN MOTHERS

Are We True to Them?

Clarence Surbey

I will try to bring to light a few thoughts on Mother's Day. What it is? Naturally speaking it is a day set apart by our government to commemorate the mothers of America. It is to bring to mind what Mother means to us and that we may respect and remember her on this day. It is a day in which we as a people try to show our personal appreciation of mother either by gifts, flowers, cards, visits or in some other form. Would to God this was done more on the other 364 days of the year!

Then too, we might ask the question from a natural standpoint if there are different kinds of mothers? We would have to answer Yes. Are mothers all

Godly mothers or Christian mothers? What does the word Christian mean? Christ like or like Christ. That mothers use the Christian teachings as laid down by the Christ for their guide. Both in everyday life, in church relationship, and in rearing their children. King Solomon of Israel, the wisest man that ever lived, gives us some good admonition in Prov. 22:6. "Train up a child in the way he should go: and when he is old, he will not depart from it."

Then, I am sorry to say, in this fair land of America we have the other kind of mothers. The kind that are ill spoken of, who care nothing for the security of home and church as a means of preparing for heaven. Those who are unconcerned as to the duties of mothers. Those whose children grow up by themselves especially so, in the cities of our nation, without the training of a Godly home and church relationship. Those who are more concerned with having a good time or pursuing a career than raising and rearing a family. There is no greater career or no better time than that found and enjoyed within the con-

finest of a Christian home. I say this to fathers, mothers and children alike.

There comes too, a separation time in life to all of us. The time when mother has to leave. There are many of us who no longer have our natural mothers. As the old saying goes, we have only one; when gone we never get another. This should sober us up to realize and appreciate mother while she is here. Do not forget to leave mother realize our appreciation of her, and as my mother often said, "Bring me my flowers while I live, don't bring them to my funeral." So to those who still have mother, let's love, cherish and obey mother while we have time, place, and opportunity.

Now coming to the spiritual side or as I shall put it our Spiritual Mothers. Matt. 12:46-50. "While He yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, behold, thy mother and thy brethren stand without desiring to speak with Thee. But he answered and said unto him, that told him, who is my mother? and who are my

brethren? And he stretched forth his hand toward his disciples, and said, behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is by brother and sister, and mother." (Also recorded in Mark 3:31 and Luke 8:19.)

Now here is the main thought I have in writing this article: I maintain that if our natural mothers are gone we all have access to spiritual mothers if we but look for them. How often we love, cherish and obey our natural mothers and despise, revile and reject our spiritual mothers. Which are most important? One hundred to one the spiritual mothers. The natural are for time, but the spiritual, a means to eternity, in a city of pure gold as transparent glass. Those of you who have natural mothers love, honour and obey them, but do not neglect the spiritual mothers. Those who have not natural mothers may have spiritual.

I firmly believe it is possible for those who have not been as they should to their natural mothers, to atone, in a sense, for their misdeeds

by doing their duty to their spiritual mothers. Dear readers, I leave the question with you.

Amboy, Ind.

MOTHER'S EMPIRE

H. H. Birkins

The queen that sits upon the throne of home, crowned and sceptered as none other ever can be, is—MOTHER. Her enthronement is complete, her reign unrivaled, and the moral issues of her empire are eternal. "Her children arise up, and call her blessed."

Rebellious, at times, as the subjects of her government may be, she rules them with marvelous patience, winning tenderness and undying love. She so presents and exemplifies divine truth, that it reproduces itself in the happiest development of childhood—character and life.

Her memory is sacred while she lives, and becomes a perpetual inspiration, even when the bright flowers bloom above her sleeping dust. She is an incarnation of goodness to the child, and hence her immense power. Scotland, with her well-

known reverence for motherhood, insists that "An ounce of mother is worth more than a pound of clergy."

Napoleon cherished a high conception of a mother's power, and believed that the mothers of the land could shape the destinies of his beloved France. Hence he said in his sententious, laconic style: "The great need of France is mothers."

The ancient orator bestowed a flattering compliment upon the homes of Roman mothers when he said, "The empire is at the fireside." Who can think of the influence that a mother wields in the home, and not be impressed with the far-reaching results! What revolutions would take place in our families and communities if that strange, magnetic power were fully consecrated to the welfare of the child and the glory of God.

Mohammed expressed a great truth when he said that "Paradise is at the feet of mothers."

There is one vision that never fades from the soul, and that is the vision of mother and of home. No

man in all his weary wanderings ever goes out beyond the overshadowing arch of home.

Let him stand on the surf-beaten coast of the Atlantic, or roam over western wilds, and every dash of the wave and murmur of the breeze will whisper, home, sweet home.

Set him down amid the glaciers of the North, and even there thoughts of home, too warm to be chilled by the eternal frosts, will float in upon him.

Let him rove through the green, waving groves, and over the sunny slopes of the South, and in the smiles of the soft skies, and in the kiss of the balmy breezes, home will live again.

John Randolph was once heard to say that only one thing saved him from atheism, and that was the tender remembrance of the hour when a devout mother, kneeling by his side, took his little hand in hers, and taught him to say "Our Father, who art in Heaven."

God hasten the time when our families, everywhere, shall catch the cry of childhood as it swells up over all the land, like the voice of God's own sweet evangel,

calling the home—the home to enter the children's temple, and crowd its altars with the best offerings of sympathy and service.

Fathers, mothers, let the home go with your children to Jesus—let it go with them at every step, to cheer them in every struggle, until, the very crest of the cold wave that bears them from you forever, they shout back their joy over a home on earth, that helped them to rise to a home in Heaven.

From *Mother, Home, and Heaven*, published in 1878.

THE OLD FOLKS

If you would make the aged happy, lead them to feel that there is still a place for them where they can be useful. When you see their powers failing, do not notice it. It is enough for them to feel it, without a reminder. Do not humiliate them by doing things after them. Accept their offered services, and do not let them see you taking off the dust their poor eyesight has left undisturbed, or wiping up the liquid their trembling hands have spilled; rather let the dust remain, and the liquid

stain the carpet, than rob them of their self-respect by seeing you cover their deficiencies. You may give them the best room in your house, you may garnish it with pictures and flowers, you may yield them the best seat in your church pew, the easiest chair in your parlor, the highest seat of honor at your table; but if you lead, or leave, them to feel that they have passed their usefulness, you plant a thorn in their bosom that will rankle there while life lasts. If they are capable of doing nothing but preparing your kindlings, or darning your stockings, indulge them in those things, but never let them feel that it is because they can do nothing else; rather that they do this so well.

Do not ignore their taste and judgment. It may be that in their early days, and in the circle where they moved, they were as much sought and honored as you are now; and until you arrived at that place, you can ill imagine your feelings should you be considered entirely void of these qualities, be regarded as essential to no one, and your opinions be unsought, or disregarded

if given. They may have been active and successful in the training of children and youth in the way they should go; and will they not feel it keenly, if no attempt is made to draw from this rich experience?

Indulge them as far as possible in their old habits. The various forms of society in which they were educated may be as dear to them as yours are now to you; and can they see them slighted or disowned without a pang? If they relish their meals better by turning their tea into the saucer, having their butter on the same plate with their food, or eating with both knife and fork, do not in word or deed imply to them that the customs of their days are obnoxious in good society; and that they are stepping down from respectability as they descend the hillside of life. Always bear in mind that the custom of which you are now so tenacious may be equally repugnant to the next generation.

In this connection I would say, do not notice the pronouncement of the aged. They speak as they were taught, and yours may be just as uncourtly to the gen-

erations following. I was once taught a lesson on the subject, which I shall never forget while memory holds its sway. I was dining, when a father brought his son to take charge of a literary institution. He was intelligent, but had not received the early advantages which he had labored hard to procure for his son; and his language was quite a contrast to that of the cultivated youth. But the attention and deference he gave to his father's quaint though wise remarks, placed him on a higher pinnacle in my mind, than he was ever placed by his world-wide reputation as a scholar and writer. —Congregationalist.

Sel. by L. B. Flohr.

NEWS ITEMS

NOTICE

A number of inquiries have been received asking why renewals have not been credited on your mailing address slip, the printer has not been able to print new labels as yet, but will as soon as possible. Your renewal is on our records and as long as you are receiving your Monitor there is no need to write us.

PLEVNA, IND.

The Plevna congregation met in regular quarterly council March 8th. Devotions were conducted by Bro. Harley Rush.

Our elder being absent, Bro. Emanuel Koonen took charge of the meeting. The main business of the meeting was the selection of delegates to District Meeting. Brethren George Lorenz, Leonard Reeves and Elzie Weimer were chosen as delegates with Brethren Charley Kintner, Levi Miller and Clarence Rush as alternates.

Meeting was closed by song and prayer by Bro. Koonen.

Tena Weimer, Cor.

IN MEMORIAM

In memory of our dear husband and father, G. A. Eby, who passed away April 30th, 1946.

When evening shades are falling
And we're sitting alone,
In our hearts there'll come a longing
If you only could come home.

But the pearly gates were open,
And a gentle voice said "Come,"
And with goodbyes unspoken
You have entered your heavenly home.

Father, dear, you have gone and left us,

How we miss your smiling face;
Although we have our friends and neighbors,
No one on earth can take your place.

Sadly missed by his loving wife and children.

Mrs. Arthur Poorman,
Pioneer, Ohio.

OBITUARIES

ELDER JACOB B. FLORY

Elder Jacob B. Flory was born in North Richland township, Defiance county, Ohio, March 29th, 1865, and departed this life March 6th, 1947, at the age of 81 years, 11 months, and six days.

He was united in holy matrimony to Mary Weis July 8, 1888, and to this union were born two sons, and two daughters, namely: Henry P. of Defiance, Ohio; Edward D. of Jewel, Ohio; Mrs. Stella Rupp of Edon, Ohio; and Mrs. Minnie Clapper of Bryan, Ohio. Also surviving are thirteen grandchildren; four great grandchildren; three brothers, George, Frank and John, also one sister, Mrs. George Chase, all of R. 4, Defiance, Ohio.

He was preceded in death by his wife, who passed away Dec. 23, 1920, a granddaughter, Velma; three brothers, Albert, Eli, and Timothy; two sisters, Mary and Suzannah; he was also preceded in death by an uncle, Eld. John Flory, who passed away just six years ago to the day.

In the year of 1888 he united with the Dunkard church, in the year 1900 he was elected to the ministry, and some 15 years later was ordained to the eldership. And in 1926 he reaffirmed his covenant with the Dunkard Brethren, remaining faithful until death in the obligation of his duties: although suffering a great deal the last few years, he bore it with an unusual amount of patience.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.
God, in His widsodm has recalled,
The boon His love had given;
And though the body slumbers
here,
The soul is safe in heaven.

Short services were held in the Mansfield Funeral home at Defiance, Ohio, at 1:30, followed by services in the North Poplar Ridge Church of The Brethren, at 2:30 p. m., March 9, 1947, with Elder D. W. Hostetler in charge, assisted by Elder Melvin Roesch, also by Rev. Medford Neher of the Church of The Brethren. The body was laid to rest in the Poplar Ridge cemetery, beside that of his companion.
Melvin Roesch.

WILLIAM P. KITCH

Wililam P. Kitch, a farmer, died March 4, 1947, at his home in Middlesex township, Pa., at the age of 72 years. Brother Kitch was a member of the Dunkard Brethren church at Mechanicsburg and lived in Middlesex township all his life.

He is survived by his wife, Mrs. Elizabeth Wilson Kitch; two sons, Byron Kitch, of Enola road, and Harry Shuman, Lower Frankfort township; two grandchildren, a brother, Edward Kitch of Carlisle, and five sisters, Mrs. James Macklin and Miss Agnes Kitch of Carlisle; Mrs. Edward Strickler of Churchtown, and Miss Emma Kitch and Mrs. Ida Sponsler of Mechanicsburg.

Funeral services were held Friday at two o'clock at Kutz's church. Bro. Clayton Weaver of Strauss-

town, Pa., officiated, using *Psa. 23* as his text. He was assisted by Eld. A. G. Fahnestock of Lititz, Pa., and Bro. Clarence Stump of York, Pa. Interment in the Kutz's cemetery near Carlisle, Pa.

Our church has lost a good staunch brother, who was always at services and willing to do his part for his Savior until sickness hindered him. He was a trustee of the church for a number of years. Bro. Kitch always had a kind, cheerful disposition and was a kind and true neighbor. He will long be remembered in the hearts of those who knew him.

He Is Just Away

I cannot say and I will not say
That he is dead, he is justaway.
With a cheery smile and a wave of
the hand
He has wandered into an unknown
land.
He leaves us dreaming how very fair
It needs must be since he lingers
there.

And you, Oh you who yearn
For the old time step and the glad
return.
Think of him who journeyed on as
dear,
Think of him still as the same I
say,
He is not dead, he is just away.
A friend.

Harry L. Junkins, Cor.

LELA WALKER

Lela Walker, nee Woodruff, was born Nov. 4, 1902, and died at her home at Rummerfield, Pa., March 9, 1947, at the age of 44 years, 18 months and 9 days, after an illness

of over four years. She was baptized July 30, 1939. She had called for the anointing a few months before her passing. She is survived by four sons and one brother. Services were held at her home on March 12th by Bro. James Kegerreis and the writer, from *Num. 23:10*. Interment at the Meshoppen cemetery.

Henry Kegerreis.

Christian Johns and family wish to express their heartfelt thanks, to members of the church, for the tokens of sympathy tendered them during their recent bereavement by the death of wife and mother.

THE MOTHER AT HOME

Archbishop Leighton says, "Fill the bushel with good wheat, and there will be no room for chaff and rubbish." This is a good thought for every mother while tending her children, and watching the growth of their power in body and mind.

"And soon as they be born," the Bible says, "children go astray, speaking lies." So soon, therefore, will a Christian mother begin to "train her child in the way he should go," that good habits may be formed, ready to carry out good principles as the child grows old enough to understand the reason for his conduct.

Good moral habits are

essential to the healthfulness of the home; and these may be best taught by the watchful mother's training.

One important part of her work is to remove hindrances out of her children's way to health and happiness. No dirt, or dirty habits, for example, should be permitted. Washing their hands and faces many times in the day will often remove a sense of discomfort which makes them fretful, as also giving them food at regular periods. Rugged dress, too, and broken fastenings, add a feeling of degradation, that a careful mother will prevent as far as possible by keeping their clothes whole, neat and clean. Making their own garments, we may here remark, gives useful employment to girls, and is an important aid in training them up to thrifty habits. Many families go in rags because they never learned to sew; while the same wages in the hands of those who know how to employ that useful "one-eyed servant," the needle, keep the household looking always respectable.

Children should always have time to play. Happiness is a great promoter of

health. The Bible mentions "boys and girls playing in the streets," as one sign of national prosperity. They do not need expensive toys. A little French prince turned from his new year's present of toys from an empress grandmother to watch some peasants making dirt pies, and, it is said, begged the queen, his mother, to allow him to join in the sport which seemed so charming to his childish eyes, as offering some scope to his ingenuity. A few old bits of wood, or scraps of broken crockery, stones, and oyster shells, afford inexhaustible amusement, cost nothing, and do not spoil; while if the mother will now and then put in a word to show an interest in her little one's games, her own spirit will be refreshed and cheered by their light-heartedness.

Children are wonderful imitators, so that it is comparatively easy to lead them early into good ways. They are never so happy as when trying to do what they see older people do. Their plays chiefly consist in copying elders. The little cottager "makes believe" to go to market, to plant a garden, to make hay, to

wash, to build, to cook, and to teach in school. The boys are never merrier than when playing at horses, or in some other way aspiring to be like their eldes. Many of these games bring the bodily organs into excellent exercise, and strengthen and build up the system wonderfully. These amusements, too, often really prepare the children for the actual business of life, so that they the sooner become helpful to their parents. They should be watched and encouraged therefore in their play to habits of thoughtfulness and self-reliance.

Let it be remembered also, that, while by all means it is well to send children to school, the largest portion of their education, whether for good or evil, is carried on at home, often unconsciously in their amusements, and under the daily influence of what they see and hear about them. It is there that "subtle brains and lissome fingers" find scope, and learn to promote the well-being of the community. We cannot tell what duties our children may be called to perform in after-life; many of England's greatest men were

born poor cottagers. But we can, in a great measure, preserve the brains and limbs from injury; we can cultivate their faculties, and teach them to exercise all their senses—to use their hands diligently and skillfully, to observe with their eyes, to listen to good instruction; in short, we can, by God's help, teach them as the prophet says, "to choose the good and refuse the evil." We can encourage them to be apt to learn, so that they may with readiness set about any duty which God may place before them.

Are the children naughty? Must they be punished? "The Lord loveth the son whom He chasteneth;" "as many as I live I rebuke and chasten," are texts which will mitigate the anger of both father and mother, and teach them to adopt such means of correction as shall improve instead of harden their children's minds. Is a little daughter lame and sickly? Does a son get into a hard place? "Like a father pitieth his children, so the Lord pitieth them that fear Him." "As one whom his mother comforteth, so will I

comfort you," saith the Lord.

Does work fail and removal among strangers seem inevitable? The children's conclusion that "Father will see about it," "Mother will be with us," are phases full of deeper meaning to their parents' ears as they raise their hearts to God, and remember, "Thou compassest my path;" "Thou knowest my way;" "Though I walk through the midst of trouble Thou wilt revive me."

"Within thy circling power I stand,
On every side I find thy hand;
Awake, asleep, at home, abroad,
I am surrounded still by God."

And when strength fails, and a dear child is languishing into another life beyond the grave, who can attend the dying bed like a mother? In whom is there so much trust as in a father's love? Talk about duty to children, there is no pleasure sweeter than that of training them up in the nurture and admonition of the Lord, repaid as it is by their fervent friendship in after-life, and the hope of presenting them washed in a Savior's blood and faultless before the great white throne at the

last day.

—Mother's Treasury.
Sel. by L. B. Flohr.

COURTESIES TO PARENTS

Parents lean upon their children, and especially their sons, much earlier than either of them imagine. Their love is a constant inspiration, a perennial fountain of delight, from which other lips may quaff, and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerable more than many sons do, but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all those affectionate ways that kept the wrinkles from her face, and made her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are not proofs enough of his

filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah, but it is the mother heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and make the journey less wearisome. Material aid is good so far as it goes, but it has not that sustaining power which the loving sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that is left, but you are mistaken. Every little offer of attention, your escort to church, or for a quiet walk, brings back the youth of her heart; her cheeks glow, and her eyes sparkle with pleasure, and oh, how proud she is of her son!

Even the father, occupied and absorbed as he may be, is not wholly indifferent to these filial expressions of devoted love. He may pretend to care very little for them, but having faith in their sincerity, it would give him serious pain were they

entirely withheld. Fathers need their sons quite as much as the sons need the fathers, but in how many deplorable instances do they fail to find in them a staff for their declining years!

My son, are you a sweetener of life? You may disappoint the ambition of your parents; may be unable to distinguish yourself as they fondly hoped; may find your intellectual strength inadequate to your own desires, but let none of these things move you from a determination to be a son of whose moral character they need never be ashamed. Begin early to cultivate a habit of thoughtfulness and consideration for others, especially for those whom you are commanded to honor. Can you begrudge a few extra steps for the mother who never stopped to number those you demanded during your helpless infancy? Have you the heart to slight her requests, or treat her remarks with indifference, when you cannot begin to measure the patient devotion with which she bore with your peculiarities? Anticipate her wants, invite her confidence, be prompt to offer assistance,

express your affection as heartily as you did when a child, that the mother may never grieve in secret for the son she has lost.—S. S. Time.

Sel. by L. B. Flohr.

VISIT YOUR PARENTS

If you live in the same place, let your steps be—if possible daily—a familiar one in the old home; if you are miles away—yea, many miles away—make it your business to go to your parents. In this matter do not regard time or expense; the one is well spent, and the other will be, even a hundred-fold, repaid. When some day the word reaches you, flashed over the telegraph, that your mother is gone, you will not think them much, those hours of travel which at last bore you to the loved one's side.—Anonymous.

RESPECT FOR MOTHERS

A few days ago we heard a stripling of sixteen designate the mother who bore him as the old woman. By coarse husbands we have heard wives so called occasionally, though in the latter

case the phrase is more often used endearingly. At all times, as commonly spoken, it jars upon the ears and shocks the sense. An old woman should be an object of reverence above and beyond almost all other phases of humanity. Her very age should be her surest passport to courteous consideration.

The aged mother of a grown-up family needs no other certificate of worth. She is a monument of excellence, approved and warranted. She has fought faithfully "the good fight" and came off conqueror. Upon her venerable face she bears the mark of the conflict in all its furrowed lines. The most grievous of the ills of life have been hers; trials untold, and known only to God and herself, she has borne incessantly, and now, in her old age, her duty done, patiently awaiting her appointed time, she stands more beautiful than ever in her youth, more honorable and deserving than he who has slain his thousands, or stood triumphant upon the proudest field of victory.

Young man, speak kindly to your mother, and even courteously, tenderly of her.

But a little time, and ye shall see her no more forever. Her eye is dim, her form bent, and her shadow falls graveward. Others may love you when she has passed away—a kindhearted sister, perhaps, or she whom of all the world you choose for a partner—she may love you warmly, passionately; children may love you fondly, but never again, never, while time is yours, shall the love of woman be to you as that of your old, trembling mother has been.—Anonymous.

Sel. by L. B. Flohr.

THE MOTHER'S MISSION

The mother in her office holds the key of the soul; and she it is that stamps the coin of character, and makes the being who would be a savage, but for her gentle care, a Christian man.—

TRIBUTE TO A MOTHER

Lord Macaulay

Children look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand. Make much of

it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after-life you may have friends, fond, dear, kind friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old church-yard; yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.

Sel. by L. B. Flohr.

There is a vast difference between being sorry for sin and being sorry because your sin is found out.

A FALLING FROM THE FAITH IN EXISTANCE

J. F. Marks

I believe the great majority of the professing Christian people of our day do not realize what a falling from the faith is. I believe all true Christians are sorry for the falling from the faith existing. A falling from the faith of the gospel of Christ is indeed a sad event.

I have noticed in my short life great changes taking place.

I sometimes think of our foreparents and the place where they so earnestly labored and worked out there soul's salvation. They stood firm against pride and fashion. They lived a plain simple life, read and known known as Christians, a light to a sinful world. I believe a great reward is theirs. Like a disease pride has swept over the churches of our faithful forefathers bringing them down with the world in its pride and other evils. Even though many changes have taken place, God still calls for a separate people, who live faithful and true to the

gospel of Christ.

Today many people think they are safe and will be saved in a sinful condition. They believe it is not necessary to do the commandments of Christ revealed to us through the Gospel. How about the majority of the professing Christians of our day? What do they believe? It appears to me they believe they are cleansed in sin and need not do the commandments given to us in the saving gospel of Christ.

The world will never see Jesus, the light of the world, in those who do not the commandments and abide in darkness. Are we standing in support of a separate people or are we swinging back and forward between the world and the church.

Let us not be deceived. Things that were wrong many years ago are wrong today. What would the faithful forefathers think if they could come back and take a look at the existing conditions of today in the places they worship God?

When Christ was here on earth He knew the heart of people and He was not afraid to tell them their condition which they did not realize. He said woe to

hypocrites.

"Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves., and said unto them, It is written, my house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21: 12-13.

The church is to be without spot or wrinkle. Then to think people get the idea the church should not and has no right to enforce discipline.

If it is necessary to make changes in our Christian living it is for the better. We are commanded to grow. I know many of the Dunkard Brethren church are accused of leaving the church. We have no reason to fear such a charge as it is necessary to have the best. Are we thankful enough that we have a church that upholds the principles of the gospel? I think it is necessary to thank God for this blessing. Are we doing our part to hold it up before the world.

For Christ and the church let our voices ring, let us honor the name of our own

blessed king. Let us work with a will in the strength of our youth and loyalty stand for the kingdom of truth.

R. 1, Felton, Pa.

MY MOTHER'S HANDS

Such beautiful, beautiful hands!
They're neither white nor small,
Any you, I know, would scarcely
think

That they were fair at all.
I've looked on hands whose form
and hue

A sculptor's dream might be,
Yet are these aged, wrinkled hands,
More beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept toiling on
That children might be glad.
I almost weep, as looking back
To childhood's distant day,
I think how these hands rested not
when mine were at their play.

Such beautiful, beautiful hands!
They're glowing feeble now;
For time and pain have left their
work

On hands, and hearts, and brown.
Alas! alas! the wearing time,
And the sad, sad day to me,
When 'neath the daisies, out of
sight,

Those hands will folded be.

But O, beyond this shadowy damp,
Where all is bright and fair,
I know full well these dear old
hands

Will palms of victory bear;
Where crystal streams thro' endless
years,
Flow over golden sands,

And where the old grow young
again,

I'll clasp my mother's hands.

—Anonymous.

SENTENCE SERMONS

If you want to be miserable, think much about yourself; about what you like, what you want; what respect people ought to pay to you, and what people think of you.—Kingsley.

ADULT SUNDAY SCHOOL LESSONS

Apr. 6—Matt. 28:1-20
Apr. 13—Acts 7:20-43
Apr. 20—Acts 7:44-60
Apr. 27—Acts 8:1-17
May 4—Acts 8:18-40
May 11—Acts 9:1-22
May 18—Acts 9:23-43
May 25—Acts 10:1-24
June 1—Acts 10:25-48
June 8—Acts 11:1-30
June 15—Acts 12:1-11
June 22—Acts 12:12-25
June 29—Acts 13:1-25

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 6—Nature and The Resurrection. Matt. 28:1-20.
Apr. 13—Dishonoring Parents. II Sam. 15:1-18.
Apr. 20—A Father's Love. II Sam. 18:5-33.
Apr. 27—A Wise Choice. I Kings 3:5-15.
May 4—Wisdom's Reward. I Kings 4:22-34.
May 11—Solomon's Temple. I Kings 6:1-38.
May 18—A Dedicatory Prayer. I Kings 8:22-61.
May 25—The Astonished Queen. I Kings 10:1-13.
June 1—The Result of Bad Company. I Kings 11:4-13.

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June 8—The Withered Hand. I Kings 13:1-10.
June 15—A Prophet Slain by a Lion. I Kings 13:11-32.
June 22—God's Care For His People. I Kings 17:1-16.
June 29—Memory Verse. Prov. 3:1-6.

BIBLE MONITOR

Vol. XXV

May 1, 1947

No. 9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SPRING

The season when nature begins to burst forth and spring up with renewed life. Once more God's promise in Gen. 8:22 is coming true. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In winter climates nature and man's working with nature has been held back by cold, snow and lack of sunshine. We would like to note especially the zeal with which man and even nature are bursting forth the last few weeks.

Man is so anxious to take advantage of the new season brought about by sunshine, that he often begins before soil, and equipment are ready. He pushes his work so hard that he and his beasts often sink with ex-

haustion.

Nature often bursts forth before the weather is settled and its growth is destroyed by a cold wave.

I feel that the spiritual work of the church and its christian members has been held back by war, greed and selfishness. We note several specific ways; lack of transportation, inability to fellowship together, lack of some of the needed materials to carry on our regular church work, limiting of the supply of Bibles and essential printed matter, and especially the last few years, by the unrest and lack of dependability caused by the war.

However, now that much of these hindrances have been removed, may we consider whether spring, a spiritual bursting forth, is taking place in our lives?

Are we so eager to serve,

learn and follow the Master's teaching that we are sinking in exhaustion physically? Or are we still satisfied with winter spiritually, eager to make some more big money? Oh Yes! some day I will serve and labor for the Master.

Are we eager to drink in and bring to others Jesus Christ, the sunshine of our souls? "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor. 4:3-6.

Are we driving the god of this world out of the minds of ourselves and others and bringing in its place Jesus, the light of the world?

Remember that nature could not spring forth wherever the winter climate

prevailed. Man knows better than to plant and urve nature to spring forth then. Just so spirituality and service for Christ cannot thrive or even start in hearts that sin and the god of this world controls. Sorry to say man often tries to plant and grow in sin and becomes discouraged and looses faith in God because spiritual life does not spring forth.

We need not study the past long until we are convinced that Satan is busy slowly but surely controlling and influencing more and more of the human beings on the earth with sin which is spiritual darkness.

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and preverse nation, among whom ye shine as lights in the world." Phil. 2:15.

ADDING TO GOD'S WORD

J. D. Brown

Rev. 22:18, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Matt. 16:18, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." In Eph. 2, we have the foundation of the church verse 20, "And are built upon the foundation of the apostles and prophets. Jesus Christ Himself being the chief corner stone."

In Eph. 4:11-15 we have the church organized, "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." A perfectly organized church, not a thing lacking. In Eph. 5:27, he gave His reason for organizing the church, "that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The man that adds to it causes spots and wrinkles.

In I Tim. 3, he gives the qualifications of the bishops, deacons and wives. About sixteen in all are mentioned, every qualification that was necessary was there. The list is complete not lacking anything. If we add unto these things, God will add unto us the plagues that are written in this book.

James, in speaking of the scripture, calls it a perfect law of liberty Jas. 1:25. Webster defines the word perfect thus; finished, complete, not lacking. Yes, not a thing lacking, everything is there for the salvation of the soul. If we add to this gospel, we deny the word of God, making God a liar. The gospel says let God be true though every man a liar.

Paul says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16-17. This gospel is so perfect that it reproves us, it corrects us, and it instructs us. We are completely furnished unto all good works, not a thing lacking.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." Jno. 14:6. The man that adds to the way of salvation denies Christ. There is no other way under heaven whereby ye may be saved. It is the way of holiness, the unclean cannot pass over it. It is so far above the man

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that it's impossible for him to walk the way of holiness. He is unclean and therefore cannot pass over it. The man that adds to this gospel, denies that God sent from heaven a saving gospel.

Prov. 30:6, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." No liar shall enter the kingdom of heaven. In Gal. 1:7, Paul says some would pervert the gospel. Pervert means to change the gospel. In verse 8, Paul says, "Though we, or

an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The man that adds to the scriptures or preaches another gospel, brings condemnation upon himself. He who tries to climb up some other way is closing up the kingdom of God against men, he is not entering himself and is a hindrance to those that would enter. John 10. I Cor. 9:16, "Woe is unto me, if I preach not the gospel." Woe as it is used here means condemnation. Condemned am I if I preach not the gospel of Christ. If we add to this gospel then we are not preaching the gospel of Christ, and are bringing condemnation upon ourselves.

Rom. 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God, unto salvation to every one that believeth." But unable to save the man that does not believe. The mission of the Holy Spirit is to bring to our remembrance the things that Jesus taught. The Holy Spirit agrees with the teachings of Jesus Christ, the man that adds to

the gospel is not led by the Holy Spirit.

Matt. 28:19-20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you and, lo, I am with you always, even unto the end of the world." They were to preach the gospel, the whole gospel, nothing but the gospel and upon those conditions. He agrees to be with them always even unto the end of the world.

In the great day of the Lord Jesus Christ, John says, the books shall be opened and another book shall be opened which is the book of life and out of that book we shall be judged. What about the one that adds to the gospel, the false teacher or the false prophet? He shall be weighed in the balance and found wanting.

Poplar, Mont.

HOW TO LIVE LONG

L. A. Shumake

How can I lengthen my life? This is a question of vital interest to every living

soul. Most people on the brink of eternity would give all they possess for another hour of life, only to find that the grim reaper will not be denied.

The promise of eternal life now and beyond the grave is God's guarantee to all who repent and forsake their sins and accept the Lord Jesus Christ as their personal Saviour. Having obeyed the scriptural injunction to seek first the kingdom of God and His righteousness, it is fitting that we should do all we can to lengthen our natural lives, which should be devoted to the service of Him who gave Himself for us.

To presume that as Christians we do not need to take reasonable care of our bodies is folly. How needful it is that we observe simple health rules, which may include proper rest, necessary exercise, wise eating habits, and personal cleanliness. However, in addition to this, God has promised to lengthen the natural lives of His children if they will meet the conditions He has set forth in His Word. It is with the conviction that many Christians died prematurely, through failure to

recognize and appropriate these God-given promises, that we ask you to consider some of them at this time.

Honoring our parents is a command, and carries with it the promise of long life. "Honor thy father and mother; which is the first commandment with promise and thou mayest live long on the earth." Eph. 6: 2-3. It is altogether likely that many lives have been cut short because of a lack of affection toward those who gave them birth? Let us not be guilty of the charge, without natural affection," which Paul warns Timothy will be a prevalent condition during the last days. II Tim 3:3. Proper observance of the Lord's Supper may definitely increase our span of life. It writing to the Corinthian church, Paul warns that because they have not discerned the Lord's body in communion observance, "many are sickly among them and many sleep" (or have died prematurely). I. Cor. 11:30. Is it not then reasonable to suppose that by taking the bread and the cup aright that physical, as well as spiritual blessing, shall be received? Christ's blood

was shed for remission of sin. His body was broken for broken bodies. "Eat ye all of it."

The way we use our tongue may prove to be a deciding factor in lengthening or shortening our mortal life. David asks this important question, "What man is he that desireth life, and loveth many days?" and then replies, "Keep thy tongue from evil; and thy lips from speaking guile." Psa. 34:12-13. An evil tongue is sure to harm others, but mark you, it will likewise react as a deadly poison to its possessor. An epitaph that might be written over many a grave is: "Here lies one who died before his allotted time—a victim of his own tongue."

Piety in the home will produce longevity of life of parents and children. The essence of God's promise is that if parents will instruct their children in His ways and let Him be the chief subject of their conversation from morning till night, then their days will be as heaven upon earth, and the days of the individual members of the family will be multiplied. Deut. 11:19-22. Oh, that more homes had

this double blessing upon them! God grant that family altars, which laxity and indifference have torn down, will be rebuilt. It takes more than a motto on the wall to bring God's blessing on a home.

Implicit obedience to the known will of God also assures us the promise of longer life. There is much in the Word of God to substantiate this statement. The following three references will suffice.

"Ye shall observe to do therefore as the Lord your God has commanded you; ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land." Deut. 5:32-33.

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee." Prov. 3:1-2. "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Prov. 10:27.

The concluding verse of Psalm 91 holds out another

promise of long life. "With long life will I satisfy him." The question arises, To whom does this statement refer? We find the answer in the first line, "He that dwelleth in the secret place of the most High." Where else can this be than the secret place of prayer? Therefore let us dwell (literally live) in the secret place, that we may enjoy the satisfying portion of long life as well as untold spiritual blessings.

How precious are the promises of God! Surely as Christians we may appropriate the blessings of long life if we meet the conditions laid down in the word of God. _____ Louisa, Va.

INSTRUMENTAL MUSIC

W. E. Bashor

I Pet. 3:15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"

We should strive to be ready, as Peter would have us to know, why we practice and believe, the doctrine of the church. So in studying the subject of church music first, what does the New Testament

teach?

Considering all that the New Testament teachers on the subject of music, it is found that the command on this subject is limited to singing. Matt. 26:30, "And when they had sung a hymn they went out into the mount of Olives."

Acts 16:25, "And at midnight Paul and Silas prayed, and sang praise unto God; and the prisoners heard them." Rom. 16:9, "Sing unto thy name." I Cor. 14:15, "I will sing with the spirit, and I will sing with the understanding also." Eph. 5:19, "Speaking to yourselves in Psalms and hymns, and spiritual songs, Singing and making melody in your heart to the Lord."

Col. 3:16, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Heb. 2:12, "In the midst of the church will I sing praise unto thee."

Heb. 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to

his name."

James 5:13, "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms."

In these passages we find the command and example how we are to praise God in worship. This should be the limit of all those who would worship God, if they would be Christian.

The instrument is named, Eph. 5:19, which is the heart. The heart strings are to vibrate as the singer sings unto God. Since God has said to make melody in the heart, unto God, it is needful that man must do just as he commands.

When God has specified how to do what He wills, in our service and worship to Him, we should be very careful to follow his instructions. To do more than he says, is adding to, then man is not keeping God's laws. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."

Deut. 4:2. It can be plainly seen that if man had the right to change God's law, then God's law would be of

none effect, and man could do just as he would wish.

When man begins to substitute his way for God's he is endangering his eternal welfare.

God requires us to do just as he commands, and to do otherwise is to suffer the penalty. We must do just as He commands if we are to be accepted by Him. An excellent example is the case of Nadab and Abihu.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Lev. 10:1-2.

General and Specific

Music is a general term and if God had said make music and had not specified the way, then man could have used any method he desired. It can be easily seen by the scriptures in the New Testament, that God has specified for man to make music by singing. And if man is to please God, sing he must, with the exclusion of all other ways of making

music.

During the Mosaic dispensation the Jews were commanded to offer as a burnt offering animal sacrifices. If no animal had been specified, man could have offered a pig, horse, or any animal he chose. But when God specified a lamb or sheep, God would accept nothing else.

God commanded Noah to build an ark, and if God had left it up to Noah as to what kind of wood to use, he might have used cedar, oak, or even poplar. But God specified gopher, and Noah knew and loved God enough to obey him.

Animal, wood and music are general terms while sheep, gopher and singing are specific terms of each respectively. God specified the kind of wood, in the ark, the specific kind of animal in the sacrifice, and also the kind of music that man must make in his worship of God. He tells us to sing, and we must sing if we are to please God.

It is man's duty to please God. We are to worship God in the way that pleases Him. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Matt. 4:10.

"Singing with grace in your heart to the Lord." Col. 3:16.

Christians are to sing to please the Lord, and not to please themselves. Any argument that the instrument in worship makes the service more attractive or causes more people to attend, only shows that man is being pleased instead of God. Such music cannot please God, because he said sing.

Another argument is that the instrument is an aid to singing, the same as a cane is an aid to walking. The instrument is not an aid, it is just another way to make music. It is co-ordinate with singing. Walking and a cane are not co-ordinate, but walking and riding are. Walking and riding are different ways of locomotion, while playing and singing are different ways of making music.

Not only has God told us how to make music but he has also told us what to sing. He has told us to sing psalms and hymns and spiritual songs. Eph. 5:19, Col. 3:16. Spiritual songs are sung with the spirit and with the understanding, in

order to teach and admonish one another in praising God. To sing any other type of song would be to transgress God's law.

Let us not go beyond what God has directed for us to do in order for our worship to be pleasing unto him.

History of Instrumental Music

Instrumental music was not used by the early church but is an innovation, an addition to what the Lord Commanded. It was first introduced into the Roman Catholic church.

Joseph Bingham, one of the most learned scholars of the church of England, in his book, "Antiquities of the Christian Church," has this to say: "Music in the church is as ancient as the apostles, but instrumental music is not."

Lyman Coleman says that the tendency of instrumental music was to "secularize the music of the church and to encourage singing by a choir. Such musical accompaniments were gradually introduced: but can hardly be assigned to a period earlier than the fifth and sixth centuries. Organs were unknown in the church

until the eighth or ninth century. Previous to this they had their place in the theater rather than in the church. They were never regarded with favor in the Eastern church and were vehemently opposed in many places in the west." (Lyman Coleman, *The Primitive church*, p. 376-377.)

Professor John Girardeau, Presbyterian professor in Columbia Theological Seminary, makes the following statement: ". . . . the church, although lapsing more and more into defection from the truth and into a corruption of apostolic practice, had no instrumental music for twelve hundred years." (That is it was not in general use until that time.) ". . . . the Calvinists Reformed church ejected it from its services as an element of popery, even the Church of England having come very nigh to its extrusion from her worship." (Girardeau, *Music in The Church*, p. 179.)

It is impossible to find anything concerning the origin of instrumental music in the New Testament church.

The Schaff-Herzog Encyclopedia of Religious

Knowledge makes this statement concerning its origin: "In the Greek church the organ never came into use, but after the eighth century it became common in the Latin church, not however, without opposition from the side of the monks the reformed church discarded it: and though the Church of Basil very early introduced it, it was in other places admitted only sparingly and after long hesitation. (Vol. 11, Page 1702.)

Concerning the origin of its use, the American Encyclopedia states: "Pope Vititian is related to have introduced organs into some of the churches of southern Europe, first about A. D. 670, but the only trustworthy account is that of the one sent as a present by the Greek emperor, Constantine Copronymus, to Pepin, king of the Franks in 755." (Vol. XII, p. 688.)

Many other encyclopedias and early church histories could be given to show when instrumental music was started. All of them show that it was a historical event and not a revealed New Testament teaching. Thus, it being introduced into the

church after the death of the apostles, it has no place in apostolic christianity. It is surely unwise to use an innovation in the church worship. One cannot possibly do so without abandoning the plea for a restoration of apostolic christianity.

There were many kinds of musical instruments in use at the time of the apostles. These never being used by them is positive proof that they were not desirable and Christ did not enjoin them upon the church as a means of expressing the praise of the Christian heart toward its Creator.

The early reformers have opposed the use of the instrument in worship. Martin Luther and John Calvin rejected the organ and forbade its use in the worship. John Wesley said, "I have no objection to the organ in the chapels provided, it is neither seen or heard."

Adam Clark, commentator on the Bible said, "I here register my protest against all such corruptions in the worship of that Infinite Spirit who requires His followers to worhrip him in spirit and in truth."

Charles H. Spurgeon said,

"I would as soon pray to God with machinery as to sing to God with machinery."

These statements show very clearly that scholars in the field of church history recognize instrumental music in the worship as an innovation, which came into use centuries after the New Testament church was established by Christ.

From the fact that the early practice of the church excluded instrumental music in the worship, we must conclude that those who use it are outside the realm of "Walking by faith."

We should be unified in one faith and to be unified we must be unified by the teaching and example of the holy scriptures.

The conclusion is that those that use the instrument in worship are doing it by the authority of the Pope of Rome and not in the name of Christ.

The instrument of music is human in origin; and its use involves following the commandments of men; and is a way that seemeth right unto men, the end of which is death. Live Oak, Calif.

STRIVE

Zora Montgomery

"Strive to enter in at the straight gate for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24.

"The servant of the Lord must strive; but be gentle unto all men, apt to teach, patient." II Tim. 2:24.

In reading the context of these two scripture verses, it seems the first means that we are to strive to please the Lord. We are to do His will by obeying His commandments, for that is the way by which we enter the strait gate. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. "He that entereth not by the door, into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

The second verse containing the word, strive, I believe, means we are not to strive to have our own way. We are to "be gentle unto all men, apt to teach, patient," and the succeeding verses say, "In meekness instructing those that

oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Jesus is the door through which we enter the sheepfold. Take for an example the Pharisees. They did not want to enter in by Jesus. They wanted to cast Him aside and climb up some other way. Just so with us; if we want our own way, we are striving—yes, striving—striving hard and doing away with some or all, perhaps, maybe only some of Jesus' teachings and trying to push Him and His true followers aside, that we may go on in our own selfish way, just as did the Pharisees.

The scripture says, "Work out your own salvation with fear and trembling," but it does not say, work out your own way of salvation. See Phil. 2:12. The next two verses read as follows: "For it is God which worketh in you both to will and to do His good pleasure. Do all things without murmurings and disputings."

"Let nothing be done

through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3. Here is where much of our worrying comes in. How much sleep we lose, planning and thinking how to manage that things will turn out the way we want them to turn out, rather than the way that will please the Lord! Haman did that way, but Jesus never did. We only need to turn to the Book of Esther to see what became of Haman and his followers. If, when we find ourselves worrying, we would think and meditate on more scripture and resolve to do as the scripture directs us, I wonder if that would not be a cure. God would lift the worry from us. It is our business to go ahead following God's commands and have faith and trust in Him, that He is able to take care of the results.

"Let us examine ourselves. Is it because of our love for others, or because of our love for ourselves that we do and say certain things? We may think that it is because of our love for others, when really, it is because of the love we have for ourselves. These are in-

dividual heart searching thoughts.

Perhaps, we depend on certain people as our friends. We do not wish them to turn against us—whatever they say. So we often may go too far in our love for ourselves and for our friends and work to please them rather than the Lord. Pilate did this very thing. He knew Jesus had no fault in Him and in his own heart he would rather have released Him, but that desire to please the people that he might retain them as his friends had the uppermost control of his heart. This is not the love of God—surely not. It seems to me this kind is first the love for ourselves, then others, and last God. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worth of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:37-38. "For if ye love them which love you, what reward have ye? do not even the publicans the same." Matt. 5:46.

Is it because of our love for God that we tell the evil

things another has done? Is it because we love these people who have committed sins and we wish to have them acknowledge their sins and be forgiven, or, is it because we hate them and we wish to put them as low as we can, so we can go on and work out our own way of salvation?

Now, a few more scripture verses, which, if we meditate on these should help us to decide whether or not we are striving to enter in at the strait gate, and whether or not we are striving to have our own way:

"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10.

"Fret not thyself because of evil men, neither be thou envious at the wicked." Prov. 24:19.

"If thou faint in the days of adversity, thy strength is small." Prov. 24:10.

"Men ought always to pray, and not to faint." Luke 18:1.

"They that wait upon the Lord shall renew their strength . . . they shall run, and not be weary; and they shall walk and not faint." Isa. 40:31.

"Be still and know that I

am God." Ps. 46:10.

Be not overcome of evil, but overcome evil with good." Rom. 12:21.

"Whatsoever he sayeth unto you, do it." John 2:5.

"We ought to obey God rather than men." Acts 5:29.

"Humble yourselves in the sight of the Lord, and he shall lift you up." Jas. 4:10.

"I will trust, and not be afraid: for the Lord Jehovah is my strength. Isa. 12:2.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10.

May we each one, individually, think over our own life, as to how we measure up to these scripture verses. Possibly, we will think of others along with these. The last one I have to give, I think we might think of as the key for entering in at the straight gate. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Union, Ohio.

The hardest enemy to fight is the enemy within.

NEWS ITEMS

COMMUNION DATES

Waynesboro, Pa.....	May 4
Mechanicsburg, Pa.....	May 11
West Fulton, Ohio.....	May 17
Berean, Va.....	May 17
Lancaster Co., Pa.....	May 18
Dallas Center, Ia.....	May 24
Orion, Ohio.....	May 24
Pleasant Ridge, Ohio.....	June 14

CERES, CALIF.

The Pleasant Home congregation of the Dunkard Brethren church met in council Saturday, March 8, at 7:30 p. m. with our elder, Bro. M. S. Peters, in charge.

Our opening hymn was No. 236, followed by reading Psalm 145 and prayer by Bro. Carol.

The meeting was open for business with a good attendance, and the minutes of the last meeting were called for and read.

A vacancy for teacher of young people's class was filled, and several items of business were taken care of in a very spiritual and peaceful manner.

The matter of calling an evangelist to hold a series of meetings for us in the fall, was considered and passed on, the date to be set when an evangelist is secured.

The date of our spring lovefeast has been set for Saturday afternoon and evening of April 5th, with services following on Sunday morning, April 6th.

The minutes for the meeting were called for and read by the clerk and

approved.

The services were closed by singing hymn No. 84, followed with prayer by Bro. Bashor.

Bertha A. Little, Cor.

GOSHEN, IND.

Our regular quarterly council convened March 15th, at 1:30 p. m. Songs 382 and 641 were sung. Bro. Kesler read James 3, and after comments led in prayer. Our elder, Bro. Harry Gunderman, then took charge of the services.

Several items of business were taken care of. Bro. B. E. Kesler, Jr., and Bro. Kenneth Carpenter were authorized to make and erect signs near Shipshewana to aid those who are coming to General Conference and do not know the exact location. Delegates were appointed for District Meeting. The minutes were read and approved and the offering was lifted. Bro. George Replogle led in prayer, and after singing a verse of Blest Be The Tie That Binds, we were dismissed.

We have considerable sickness among our members families and Sister Emma Stuck has been in the Elkhart hospital for some time. Prayer changes things; may we continue to come to God often in their behalf.

Sarah E. Yontz, Cor.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren held our council March 15, at 2 p. m. After singing hymn No. 423, Bro. Clayton F. Weaver opened the meeting by reading Jno. 15:1-9 and led in prayer. Then our Elder, A. G. Fahnestock, took charge

of the business.

The minutes of our last council were read. The visiting brethren made their report. All were in peace and harmony but a few admonitions were needed. We decided to hold our series of meetings the first two weeks of September with Elder Benjamin Reinhold of Rheems, Pa., as our evangelist. We decided to have evening services again. We plan to have preaching services start the evening of April 6th, and thereafter alternate with prayer meeting every other Sunday evening.

We elected the following delegates to District Meeting; Bro. Harry L. Junkins, Bro. Charles Jacobs and Bro. C. F. Weaver. We had 20 members present; we did not have much business at this time. Our elder led the closing prayer and after singing No. 81, we were dismissed. May the Lord keep us ever faithful to the end is our prayer.

Harry L. Junkins, Cor.

DALLAS CENTER, IOWA

Our congregation met in council on March 22nd. The meeting was opened by Bro. Orville Royer. Our elder, Bro. Reed, then took charge.

Since the church clerk moved away it was necessary to elect a new one. Bro. Ray Reed was chosen to fill the place.

Letters were granted to two members who have moved.

We were sorry that it was necessary to grant requests to two members, who asked that their names be taken off the church record.

The Lord willing we plan to have our love feast Saturday, May 24th. We would be glad if any one would

stop over with us on their way to conference.

As spring is in the air new life appears. Things which appear to be dead are coming out with green leaves and stems. May we also go forth with new vigor and earnestness in the work of the Lord. May we grasp every opportunity to help those in need of temporal things. May we be more concerned about helping those who have a spiritual need. We may be the means of leading a soul to Christ. Then there would be rejoicing in Heaven and on earth.

Ethel Beck, Cor.

NEWBERG, OREGON

Newberg Dunkard Brethren met in regular quarterly council March 29, at 2 p. m. with our elder, E. L. Withers in charge. Elder Galan Harlacher opened the meeting by reading II Thess. 2, and leading in prayer. There wasn't much business to transact but everything was done in unity and harmony. Our spring love feast was set for April 19th. We give a hearty invitation to any who can to come and worship with us. We also decided to send \$100 for relief work among the suffering. May the Lord bless every effort that is put forth for this work and for the advancement of His kingdom here on earth.

Our aged Bro. J. A. Reed, is still on his bed of affliction, may we all pray for his recovery.

Mollie Harlacher,
315 Sherman St.,
Newberg, Ore.

ENGLEWOOD, OHIO

We met in regular quarterly

council March 22, at 7:45 p. m. The meeting opened by singing No. 210, after which Bro. Kreider read Matt. 5:1-16, made a few remarks and led in prayer.

Bro. Robbins then took charge. There was not much business at this time. The delegates were chosen for the District conference.

We are looking forward to holding a series of meetings this fall, several ministers were named and the clerk will see which one he can secure. The time of the meeting will be announced later.

The meeting came to a close by singing No. 81, and prayer by Bro. Ben Klepinger.

Ivene Diehl, Cor.,
New Lebanon, Ohio.

WAYNESBORO, PA.

The Waynesboro congregation met in regular council meeting on Saturday evening, March 29th with the presiding elder, L. B. Flohr, in charge.

Church and Sunday school officers for the following year were elected. Also delegates and alternates to District Meeting were chosen.

Our love feast will be held Sunday, May 4th, an all day meeting beginning with Sunday school at 9:30 in the morning. Everyone is invited to come and enjoy this meeting with us.

Winona M. Lewis, Cor.

AFFLICTION

Ethel Beck

When God afflicts thee,
Think He hews a rugged stone,

Which must be shaped or else
Aside as useless thrown.

—Richard Chenevix Trench.

My sorrows have not been so light,
Thy chastening hand I could not
trace;

Nor have my blessings been so great
That they have hid my Father's
face.

From Poems With Power by
James Mudge.

As a rule we make the wrong use of the word "affliction." We use it almost altogether for a state of sickness. There are few if any scriptures in the Bible which use it to mean sickness. Usually we use it instead of "infirmity."

"Afflict, to inflict some great injury or hurt on, causing continued pain or mental distress; trouble grievously. Affliction — state or cause of pain, distress or grief. Syn. Calamity, adversity, misfortune, outward oppression, correction from God.'

Let us consider a few of the many scriptures dealing with these words.

The children of Israel were afflicted in Egypt. "And He said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hun-

dred years." Gen. 15:13. "Therefore they did set over them taskmasters to afflict them with their burdens... But the more they afflicted them, the more they multiplied and grew, and they were grieved because of the children of Israel, . . . and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." Ex. 1:11-12, 14.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmaster; for I know their sorrows." Ex. 3:7. Yet Moses chose rather to suffer these afflictions with his people than to enjoy the pleasures of Pharaoh's house. Heb. 11:25.

God afflicted His people at times when they strayed away from Him. "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." Lam. 1:12. "I

know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." Ps. 119:75. "Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy." Lam. 1:5. God afflicted Israel to punish them for going after other gods.

David said it was good for him to be afflicted. "Before I was afflicted I went astray: but now have I kept Thy word. It is good for me that I have been afflicted; that I might learn Thy statutes." Ps. 119:67, 17. Do we consider adversity for our good? Or do we murmur and complain that trouble, sorrow or grief should come to us?

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Jas. 5:13. We surely do realize our need of prayer when adversities come. "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

Jesus was afflicted for our sakes. Surely He hath borne our griefs, and carried our sorrows: yet we did

esteem Him stricken, smitten of God and afflicted. He was oppressed, and He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:4,7. We marvel to think of all that Jesus suffered and yet He did not complain or even defend Himself.

Even the tongue can afflict another, causing mental distress. "A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin." Prov. 26:28.

"Ye shall not afflict any widow, or fatherless child." Ex. 22:22. Instead of oppressing them we should help them. "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:17. "Defend the poor and fatherless: do justice to the afflicted and needy." Psal. 82:3.

When people are bereaved of loved ones, that is an affliction to them. Naomi was thus afflicted. "And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband, I

went out full, and the Lord hath brought me home again empty: why then call me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" Ruth 1:5:21.

James says we should visit such folks in their sorrow and loneliness. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27.,

Joseph suffered affliction at the hands of his brothers. "And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance." Acts 7:9-11. These brethren also suffered affliction and were made to think of what they did to Joseph.

We have other examples of those who suffered afflic-

tion. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Jas. 5: 10-11. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, an din dens and caves of the earth.' Heb. 11:37-38.

The apostle Paul was another one who suffered many afflictions for the cause of Christ." And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also sufferings which we also comforted, it is for your consolation and salvation."

"For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be

grieved, but that ye might know the love which I have more abundantly unto you."

II Cor. 1:6, 2:4. Paul was very much grieved over the condition in the church at Corinth. It caused him to be distressed, even to tears.

"The one preach Christ of contention, not sincerely, supposing to add affliction to by bonds. Notwithstanding ye have well done, that ye did communicate with my affliction." Philip 1:16; 4:14. Paul was in prison. Some preached Christ of contention to add to his affliction. But he was glad for the brethren that ministered unto his needs. It was not because he was in such need, for he had learned to be content whatever state he was in, but because he desired fruit to their credit.

"Who now rejoiced in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Col. 1:24. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." I Thess. 1:6.

"Be not thou therefore ashamed of the testimony of

our Lord, nor of me His prisoner:: but be thou partaker of the afflictions of the gospel according to the power of God." II Tim. 1:8. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." II Tim 4:5. Paul tells Timothy to be a partaker of the afflictions of the gospel, and then to endure them. He should continue his work as an evangelist and prove his ministry. We know full well that ministers and elders suffer affliction more than the rest of the members. Let us each one be careful that we do not add to their afflictions. If we submit ourselves to the church rules, and live a good Christian life before the world, we will not cause them any distress. Afflictions should not come from any of the church members. But it is expected from the world because the devil works against the cause of Christ..

Paul enumerates some of the afflictions which befell him. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress, in

stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." II Cor. 6; 4-10. "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim. 3: 10-12.

"That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto."

I Thess. 3:3. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14:22.

First, Paul tells what things he went through, yet these afflictions did not weaken his faith. He came through them a conqueror and rejoiced. He further warns Christians that we too, must suffer afflictions, tribulation and persecutions if we live a Godly life. He also gives us consolation, that God delivered him out of them all. May we also have such faith in our Lord Jesus Christ and He will not fail us.

In conclusion, we learn first, that it is good for us to be afflicted. It brings out our Christian graces and causes us to flee to the Comforter. Second, we are not to afflict others in any way. Third, God is our refuge, and delivers us out of afflictions. Fourth, we are to endure afflictions for we are appointed thereunto. Fifth, (the best thought of all) affliction is but for a moment compared to eternity. "For our light affliction, which is but for a

moment, worketh for us a far more exceeding and eternal weight of glory." II Cor. 4:17.

Passing Through

When thou passest through the water they shall not overflow thee" . . . Isa. 43:2.

When thou passest through the waters—

Deep the waves may be and cold,
But Jehovah is our refuge

And His promise is our hold;
For the Lord Himself hath said it,
He, the faithful God and true—

When thou comest to the waters
Thou shalt not go down, but
through.

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation
Sweeping over heart and brain—
They shall never overflow us
For we know His word is true;
All His waves and all His billows,
He will lead us safely through.

Threatening breakers of destruction
Doubt's insidious undertow,
Shall not sing us, shall not drag us
Out to ocean depths of woe,
For His promise shall sustain us,
Praise the Lord, whose word is
true!

We shall not go down, or under,
For He saith, "Thou passest
through.

—Annie Johnson Flint.

Poem taken from 212 Victory
Poems by Clifford Lewis.

Dallas Center, Iowa.

Sin is not in the temptation but
in the yielding to it.

SENTENCE SERMONS

No amount of intelligence and no amonut of energy will save a nation which is not honest. — Theodore Roosevelt.

No one is delivered from temptation unless he is also fully determined to keep out of it.

ADULT SUNDAY SCHOOL LESSONS

Apr. 6—Matt. 28:1-20
 Apr. 13—Acts 7:20-43
 Apr. 20—Acts 7:44-60
 Apr. 27—Acts 8:1-17
 May 4—Acts 8:18-40
 May 11—Acts 9:1-22
 May 18—Acts 9:23-43
 May 25—Acts 10:1-24
 June 1—Acts 10:25-48
 June 8—Acts 11:1-30
 June 15—Acts 12:1-11
 June 22—Acts 12:12-25
 June 29—Acts 13:1-25

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 6—Nature and The Resurrection. Matt. 28:1-20.
 Apr. 13—Dishonoring Parents. II Sam. 15:1-18.
 Apr. 20—A Father's Love. II Sam. 18:5-33.
 Apr. 27—A Wise Choice. I Kings 3:5-15.
 May 4—Wisdom's Reward. I Kings 4:22-34.
 May 11—Solomon's Temple. I Kings 6:1-38.
 May 18—A Dedicator Prayer. I Kings 8:22-61.
 May 25—The Astonished Queen. I Kings 10:1-13.
 June 1—The Result of Bad Company. I Kings 11:4-13.

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June 8—The Withered Hand. I Kings 13:1-10.
 June 15—A Prophet Slain by a Lion. I Kings 13:11-32.
 June 22—God's Care For His People. I Kings 17:1-16.
 June 29—Memory Verse. Prov. 3:1-6.

BIBLE MONITOR

Vol. XXV

May 15, 1947

No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE

Because of the Militarism and the persecution from various strong faiths in Europe, the new country (America) was settled by many small denominations from 1600 to 1700.

Most of these were of German descent and most of them, except the Puritans and the Quakers, settled in eastern Pennsylvania and Maryland.

Much dissension soon arose between denominations which caused envy, malice and slander both in conversation and in print.

An effort was made about 1740 to have representatives from each denomination gather together for a series of conferences (synods) to discuss and adopt a more nearly uniform practice of religion.

Before many of these

meetings were held the Tunkers and several other denominations refused to go any farther with this movement because several practices had been adopted which were contrary to the New Testament teachings.

The Tunkers rather proposed to have a yearly meeting of their own to unify and edify themselves. The first Annual Meeting (as it was called then) of the Dunkard faith (Tunkers) was held in 1742.

Because printing and keeping records was not as easy then as today, it is not definitely known if a meeting was held every year or not. The first minutes on record are those of 1778, and a number of minutes from 1778 to 1830 are missing.

It is interesting and instructive to read of the trials and problems of our fore-

fathers down through the years until now. But we should especially be impressed with the zeal and tenacity with which they held to the doctrine of the New Testament and labored to unify and build one another up, in light of the problems that arose from the numerous changes in our country since they settled here.

We should be thankful that our church from its beginning has been founded on the New Testament and governed by a democratic form of government. The applications of the New Testament being made either by the people directly or by their representatives.

Referring to Acts 15, which we consider to be an account of the first General Conference the Christian church ever had, let us notice several points worth our consideration:

A disagreement arose in the early church especially at Antioch about what was to be required of members particularly those of the gentiles.

They discussed the problem together and tried to settle it themselves. Acts 15:2.

They then decided to send representatives to a meeting of church leaders at Jerusalem.

The church brought them on their way.

They preached, tried to build up the churches, and caused joy on their way.

I do not find that they tried to gain support for their own individual opinion of the questions along the way.

When the meeting took place all were given a chance to speak as they understood the questions.

When one talked the others held their peace.

They recognized the power of the Holy Spirit to direct them. We do not have it in so many words, but I am convinced that they prayed much for the success of the meeting.

They used God's word to substantiate their reasoning.

The conclusion pleased them and they decided to inform the churches of what was decided.

They sent chosen men to inform the churches. Spiritual men, those who had suffered and sacrificed for the cause of our Lord Jesus Christ.

The representatives delivered the epistle.

The people rejoiced when they heard the decisions.

The representatives enlarged and exhorted the early church that it might be united. At some places they felt it would be wise to stay awhile and teach them.

"And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." Acts 16:4-5.

NEW TESTAMENT CHURCH POLITY

D. W. Hostetler

A well-defined policy of government is essential to the success of any organization. This is true in civil government, both nationally and in the various states. Corporations have rules by which they manage their business. Secret orders have their rules, as indeed does any organized body.

In my judgment, the church must have a system of government based on

New Testament teaching. There are two words in the title of this article that should arouse serious consideration. They are "Church Polity."

Let us consider the word "Church." The church is God's people called out from the world, united in one faith, having Christ as her head—her foundation and chief cornerstone, and governed by one law, which can be only the New Testament. The church of Jesus Christ is a body of baptized believers controlled and governed by the Gospel.

I think it had its beginning when God promised Adam that the seed of the woman should bruise the serpent's head. This promise was renewed to Abraham, Isaac, Jacob, Moses, David, and the prophets. The preaching of John the baptist in the wilderness marks the New Testament beginning of the church. (Mark 1:1-3. Luke 16:16.) Matthew Henry says the kingdom of Christ was set up by the preaching of the everlasting Gospel.

Prof. Burs, a church historian of note, says the church was born in Bethabara and baptized with the

BIBLE MONITOR

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Holy Spirit on the day of Pentecost.

If any one day more than another marks the organization of the church, it is the day that Jesus called the disciples together and ordained them twelve apostles. Peter speaks of them as elders. David speaks of the twelve as bishops. And in the tenth chapter of Matthew, Jesus preached His great installation sermon.

Having reviewed the establishment of the church,

we propose to note the word "Polity."

Church polity as it is now used refers only to the form and the structure of government. Originally it included church policy, or the method and principle of administration. I use it in the larger sense.

Polity or government in the abstract (generally speaking) is the exercise of authority, the administration of law, control, direction, constraint, and regulation. Church polity then embraces the exercise of authority in the church. Matt. 18:18. The binding and loosing is to say what shall be and what shall not be admitted into the church. The binding and loosing "refers specially to judicial decisions which Jesus says will be ratified in heaven." (Dummelow.)

In the 28th chapter of Matthew, Jesus gives the apostolic church authority to preach the gospel, make disciples, and baptize them. He gives them authority to receive people into the church. The "how" is clearly stated. It is also clearly stated how they are to live after they are admitted into the church, by teaching

them to observe all things that Jesus has commanded.

But there are those among us who want self-government to the extent of having absolute liberty. It amounts to spiritual anarchism. I insist that it is the duty of the church to see to it that members live New Testament teaching. Here is a very important question:

Who is the legal interpreter of the Scriptures—the individual or the church?

There are two classes of scripture to be interpreted. One class affects the individual life. If we want to perform our duties in life as God wants us to, each of us will make the interpretation and application, which must be in harmony with the spirit of the Gospel. And if we do not do this, I think the church has the authority to see to it that we do.

The other class of scripture affects the general church body, and this class must be interpreted by the general church body. It is on this basis that the church has always worked.

In 1723 Peter Becker organized the Germantown church. From this church the brethren went out and

preached the Gospel, and as they preached, the people very readily accepted their preaching. Thus they came in contact with various people and men in different businesses. One of the first questions they came in contact with was the problem of those who engaged in distilling liquors. Men wanted to indulge in this business and belong to the church. In 1783 the church decided that no brother could operate a distillery and hold membership in the church, seeing that it involves a very important doctrine that affected the church in general. The General Conference also decided that no brother could run a licensed saloon and hold membership in the church. Here again the church made the interpretation on the great doctrine of prohibition.

The question of slavery came up. Some brethren were indulging in this traffic. In 1797 the church decided that members could not hold slaves. Those brethren who owned slaves at the time this decision was passed were ordered to allow the slaves the wages common in the neighbor-

hood where they lived, and when the slaves had earned their purchase price, they were to be given their freedom.

In 1835 the Conference passed a strong decision against members attending shows and fairs.

The church has always held to the doctrine of non-conformity, modesty and plainness in the matter of dress, and has an established order in the church by which she proposes to conserve the principle of plainness.

The church has given her interpretation on doctrinal subjects that affect the general church body. This is the New Testament form of church government. It is the duty of all members to adhere to these interpretations. But each member has the right to appeal to the General Conference to change her interpretation on any subject in the right way. If this right is denied, down goes the democratic form of government.

It is evident that when Christ was here in the process of organizing the church, He established rules of government. In Matt. 18 He gave us the law or tres-

pass, and further read I Cor. 5 and I Cor. 12:28.

God has instituted government in every department of the universe. It is seen in the heavens above; the sun, moon, and stars are governed by fixed laws.

God gave Adam a law to govern him. Israel had a law to govern them.

Most church governments may be classified under one of four systems: First, monarchical, the form of government in which the supreme power is vested in one man, the Pope; second, Episcopial, the form in which the supreme power is vested in a group of bishops; third, Presbyterian, that form of government in which the supreme power is vested in presbyters; and fourth, Congregational, that form in which each local congregation stands alone or is independent of all others as to government.

My conception of the New Testament leads me to believe that none of these systems properly interprets New Testament teaching on church government. Then what is New Testament government? It is the binding together all congregations

and individual members into one body built around and founded on New Testament doctrine. It may be called an Ecclesiastical Democracy, a body of members who think and pray, yes, but who also submit to the will of the church.

In the light of these considerations, I should like to propose that the church needs a General Conference to make interpretations on the various subjects. Thus the Conference becomes, as it should be, a centralized force of power to unify the local congregations.

R. 3, Montpelier, Ohio.

NEWS ITEMS

CONTRIBUTORS

Please do not send selected material without signing your name as the one selecting it.

Any material marked just "Selected" is considered as selected by the Editor.

We have received a number of items lately without the selector's name and wish that you would supply it so that we can print them.

If you send articles or selected material we feel that they represent your convictions and it not only protects us but adds power to

the message with your name added.

Please do not send selected material that is copyrighted or marked "All rights reserved," as these cannot be printed without permission.

COMMUNION DATES

West Fulton, Ohio.....	May 17
Lancaster Co., Pa.....	May 18
Dallas Center, Ia.	May 24
Orion, Ohio.....	May 24
Shrewsbury, Pa.....	May 25
Pleasant Ridge, Ohio.....	June 14
Berean, Va.....	June 21

CERES, CALIF.

The Pleasant Home congregation of the Dunkard Brethren church held their spring love feast on Saturday afternoon and evening, April 5th, with 37 surrounding the tables; and all day services on Easter Sunday, April 6, with breakfast and dinner served in the basement.

A car of members drove down from the Newberg, Oregon congregation and Bro. Withers brought the message for self-examination service held at 3 p. m. on Saturday. Bro. Harry Andrews read by request from I Cor. 11:17-34 and led in prayer.

Brother Withers' text was verse 28 of I Cor. 11, stressing also verse 23 and we were given a stirring message on examining our hearts and getting right with God and each other, that we eat and drink worthily, discerning the Lord's body as we gather around the tables of our Lord. Hymns 393, and 692 were sung, and the closing prayer was by Bro. Bashor.

We met at 7:30 p. m. for our love feast with Bro. Withers officiating.

An aged brother, Bro. Jacob Hoffman of McDale, Calif., quite a distance north of here, learning of a congregation of the Dunkard Brethren church located here, and being isolated from worship where the whole gospel is preached, came to our services a short time before our communion, asking to unite with us, and to have the happy privilege also to be at our love feast and participate in the ordinances of God's house. He is a man of 84 years of age.

On Sunday morning we gathered for Sunday school at 10 a. m. and at 11 a. m. Bro. Withers brought us a very stirring message, pleading with us to be sure we are in that strait and narrow way that alone leads to heaven, and to be wise virgins, having our lamps trimmed and burning, and oil in our lamps that as we are striving to enter the strait gate we may be able to enter, to have part in the first resurrection.

We met again at 2:30 p. m. for a business session, and two brethren were elected to the ministry, and two deacons were chosen, and all were ordained for their work in the proper manner.

Our hearts have been made sad as our dear Bro. Harry E. Andrews, wife and family are leaving us in the near future for another field of labor, in Missouri. May our loss be a great gain to the church they affiliate with.

Brother Withers gave us the message on Sunday evening at 7:30 and we were much built up by his presence with us.

Pray for the church here that God may have His way.

Bertha A. Little, Cor.

DALE ENTERPRISE, VA.

We, the Berean congregation are looking forward to have Bro. James Kegerreles of Strausstown, Pa., with us in a series of meetings beginning the 7th of June through two weeks to the 21st, which date will be our love feast.

Bettie Winegard, Cor.

NOTICE

The standing date of the love feast for the Berean congregation has been changed this Spring to June 21st, instead of the third Saturday in May.

VIENNA, VA.

The District Meeting of the first district was held here Tuesday and Wednesday, April 8 and 9, 1947.

On Tuesday morning Bro. D. K. Marks gave us a strengthening message and in the afternoon both Bro. Marks and Bro. L. A. Shumake spoke to us. Tuesday night Elder A. G. Fahnestock preached a very fine sermon, his subject being "Burning Hearts." The sermon was followed by the election of officers for the meeting. Elder A. G. Fahnestock was elected moderator, Bro. Hayes Reed reading clerk and Elder Ray Shank writing clerk.

Wednesday the business meeting opened at 9:00 a. m. We had the largest delegate body in the history of the district with thirty delegates seated.

The spirit of the meeting was very fine and the business was finished by noon. Three queries were sent to General Conference.

Dinner was served to about 75 people.

We had very nice weather for the meeting and feel we have been blessed of the Lord in this meeting.

Sister Rosalie I. Strayer, Cor.

PIONEER, MICH.

On account of our members (13 in number) being widely scattered over many miles, approximately from Bay City west through Midland to Ludington then north to Traverse City and with so much inclement weather we have not had preaching services for the winter months.

On April 6, Bro. and Sister Roesch and daughter, Ruby, and also Sister Dorothy Beck all of Wauseon, Ohio, came to the home of Bro. and Sister Johnson near Traverse City for services. Although they encountered some high water and snow on their way north they arrived safely. Twenty of us gathered together in order that we might have some special thoughts in commemoration of the death and resurrection of our Lord and Savior Jesus Christ.

In the forenoon we had a short business session at which time we decided to ask Bro. George Martin of Midland to represent us as a church at District Conference. Some other minor business was properly taken care of.

At 2 p. m. we came together for worship service. Bro. Roesch brought the message from I Pet. 1:3. He pressed the thought of the certainty and necessity of the resurrection to complete the great plan of salvation. This plan was for all mankind upon certain con-

ditions whereby we are begotten again unto a lively hope.

We appreciate very much the efforts that are being put forth to give us these services. Also for the visiting members that come from time to time to be with us in our worship. We hope as the weather becomes more settled that we may meet together more regular, the first Lord's day of each month at least. We pray that something may be said and done for the upbuilding of humanity and that His name might be glorified. Visitors are always welcome at any time and inquiries cheerfully answered.

Z. L. Bussear, Cor.

Freesoil, Mich.

SHREWSBURY, PA.

The Shrewsbury congregation met in regular quarterly council March 31, 1947, with Elder J. L. Myers in charge. Song No. 265 was sung after which Bro. D. K. Marks read I Pet. 4:1-11, and led in prayer.

Minutes of the previous council were read and unfinished business was taken care of. One letter of membership was granted. Fred Hengst was re-elected on the cemetery committee. John Stine was re-elected church treasurer. Delegates to District meeting were: J. L. Myers, J. H. Myers, C. M. Stump and alternates D. K. Marks, Frank Miller and John McWilliams.

Arrangements were made for love feast which will be the fourth Sunday in May. Bro. Frank Miller led in prayer, we sang one verse of song and were dismissed.

Sunday, April 20, one soul was received into fellowship by Christian baptism for which we rejoice. Pray

for us at this place, that we may be faithful till death.

C. M. Stump, Cor.

In Memoriam

In loving memory of our dear wife and mother, Mrs. Ida Throne, who passed away, three years ago on April 18, 1944.

She is gone but not forgotten,

By the ones who loved her best;
And we know she went to Heaven
Because the Master thought it best.

H. A. Throne,

Mr. and Mrs. L. H. Martin.

STANDING COMMITTEE

On account of a prospective heavy program of work, Standing Committee is requested to meet at 2 p. m., Saturday, May 31, at Conference Grounds, instead of Monday, June 2. All elders please plan your arrival at Conference accordingly.

Lewis B. Flohr, Moderator.

Ord L. Strayer,

Writing Clerk, S. C.

BOARD OF PUBLICATIONS

The members of the Board of Publications are requested to meet on Saturday, May 31, at 9 a. m. at Conference grounds. A full attendance is requested.

Lewis B. Flohr, Chairman.

GENERAL MISSION BOARD

The members of the General Mission Board are requested to meet Saturday, May 31, at 10:30 a. m. at Conference grounds. May we have the cooperation of a full attendance.

Howard J. Surbey,
Chairman.

DELEGATES

All Elders, Ministers and Deacons who expect to be seated as delegates at General Conference must have credentials properly filled out and signed by both the Elder-in-charge and by the Clerk of their respective Congregations. Please attend to this before you start to Conference.

Ray S. Shank,
Writing Clerk.

CONFERENCE GENERAL INFORMATION

Place—Brethren Retreat Grounds, Shipshewanna, Indiana.

Time—May 31st to June 4th, inclusive.

Lodging Rates—Rooms in hotel, lodge, and main cot-

tage 50 cents per night, one in a room; 75c per night, two in a room. 25 cents per person per night in shelter house. Please bring your own linen and towels. \$5.00 per week for trailers. There will be a few cottages available.

Meals—Breakfast 40c.

Dinner 65c, without dessert.

Supper, cafeteria.

Directions—The grounds are $1\frac{1}{2}$ miles north and 1 mile west of junction of routes U. S. 20 and Indiana 5.

Those going by train take New York Central to Goshen and bus to Shipshewanna or Middlebury.

Those who have connections to Fort Wayne take Peoples Rapid Transit Bus to Middlebury.

Those going by Greyhound or All American Bus Lines get off at junction routes U. S. 20 and Indiana 5.

Mail—If writing to anyone at the Conference address, to them, in care of The Dunkard Brethren Conference, Shipshewanna, Ind. telephone calls, call Shipshewanna, 67-F-22.

Arrangement Committee.

GENERAL CONFERENCE PREACHING PROGRAM

May 31st to June 4th Inclusive

SATURDAY AFTERNOON

To Be Supplied

SATURDAY EVENING

Immortality.....Harry E. Andrews

SUNDAY FORENOON

Sunday School.....Acts 10:25-48

The Good Old Paths.....

.....A. G. Fahnestock

SUNDAY AFTERNOON

My Obligation.....Ord L. Strayer

Unity.....Melvin Roesch

SUNDAY EVENING

The Highest Office....D. W. Hostetler

MONDAY FORENOON

To be Supplied

To be Supplied

MONDAY AFTERNOON

Valuation of The Eternal Soul....

.....Hayes Reed

Life's Decisions.....George Dorsey

MONDAY EVENING

The Bond of Perfection.....

.....Benjamin Reinhold

Disobedience.....O. T. Jamison

TUESDAY FORENOON

Grace.....Vern Hostetler

To be Supplied

TUESDAY AFTERNOON

To be Supplied

To be Supplied

TUESDAY EVENING

Vows or Promises.....Orville Royer

UNFINISHNESS BUSINESS

Report of Committee on Printing General Conference Minutes in one Volume. Due to many interfering circumstances, we have not suc-

ceeded in completing our work.

Lewis B. Flohr,
Theodore Myers,
Ray S. Shank, Committee.

REPORT OF COMMITTEE TO ENCOURAGE BIBLE STUDY

We, the committee appointed by General Conference, 1946, at Dallas Center, Iowa, for the purpose of recommending a plan or plans for the encouragement of more Bible study among our members, have carefully and prayerfully considered the question and offer the following conclusions:

1. Home life and healthy Spiritual environment are of the utmost importance in the maintenance and development of the church.

2. In seemingly increasing numbers, parents are becoming indifferent to their first and highest responsibilities and are disregarding the Biblical commands set forth in Deut. 6:3-7, Eph. 6:1-4, and II Tim. 3:14-17.

3. That systematic Bible Study in our homes and in congregational groups will result in a more thorough knowledge of the Bible, which knowledge will add to both the interest and efficiency in Church and Sunday school work.

In view of the above conclusions, the Committee urges the adoption of the following recommendations:

1. That a course of Bible study be approved for home and family which may be used in connection with family devotions. The text book, "Doctrine and Devotion" (Covering Christian attributes, Church ordinances, and Bible doc-

trines with appropriate scripture references) is considered a satisfactory course. Outlined lessons of course could be printed in pamphlet form for general distribution, or in sections, one each quarter, in the Monitor.

2. That a course of Bible study be approved for group use in the local congregations, either on Sunday evenings, or on week day evenings as may be found most suitable for the individual church group. The text books of E. S. Young, "Bible Outline," "Old Testament History," and "New Testament History" are considered as satisfactory material for study.

3. That in order to kindle a general interest in the Bible and its study among the young people, both isolated and non-isolated, there shall be provided for each issue of the Monitor a short selection of Scripture to be memorized, and ten simple, practical Bible questions every Christian should know. (Answers to questions to appear in the issue following.)

4. That if the above recommendations are adopted, this work shall be given supervision and encouragement by a permanent committee, or if it is deemed advisable, the work of this committee and the Sunday School Committee could be consolidated, the committee increased in number to five, which committee shall be designated as the Board of Christian Education.

Respectfully submitted in the hope that by putting first things first, we may live more abundantly in fellowship with God and in service to our fellow man.

Lawrence Kreider,
Frank B. Surbey,
Ord L. Strayer, Committee.

REPORT OF COMMITTEE ON REVISING CHURCH MANUAL

We, the committee appointed by last General Conference to revise the Church Manual, desire to report progress, but we have not been in position to complete the work.

D. W. Hostetler,
A. G. Fahnestock,
Lewis B. Flohr, Committee.

NEW BUSINESS

The Vienna Congregation, Dunkard Brethren Church, asks General Conference, 1947, through District Meeting, First District, to amend the current Church Polity on Page 25, Item 4, line 10, under Ordaining, Deposing, and Restoring Officials, by adding, after the phrase, "where his membership is held, "the qualification, "except that a non-resident presiding Elder shall be required to give an account of his stewardship in the congregation over which he presides." The sentence as amended would read, beginning on line 4, "Where an Elder persists in a course not in harmony with the usage and general order of the Brotherhood as defined by General Conference, he shall have a fair trial before the Church where his membership is held, except that a non-resident presiding Elder shall be required to give an account of his stewardship in the congregation over which he presides."

Answer by the Congregation: Request granted. Passed to District Meeting.

Action by District Meeting: Passed to General Conference with its answer.

In order to develop, encourage, and improve the service of music in the Dunkard Brethren Church, the Vienna Congregation asks General Conference, 1947, through District Meeting, First District, to appoint a committee of five to study the problems involved in connection with the music of the Church. The committee should be empowered to consider this question from all angles and be directed to make necessary investigations. The committee shall make such recommendations as may seem justified with regard to the improvement of our congregational singing, recommending additional hymn books if thought advisable, or the preparation and publishing of an entirely new volume, suitable for congregational singing for the Dunkard Brethren Church, if necessary, and report to General Conference, 1948.

Answer by Congregation: Request granted. Passed to District Meeting.

Action by District Meeting: Passed to General Conference with its answer.

The Vienna Congregation, Dunkard Brethren Church asks General Conference, 1947, through District Meeting, First District, to appoint a committee of three to prepare a division for inclusion in the "Church Manual" now in the process of being brought up to date, covering offices to be made available to and for the dying, and report to General Conference, 1948.

Answer by Congregation: Request granted. Passed to District Meeting.

Action by District Meeting: Passed to General Conference with its answer.

District No. 1 requests that General Conference of 1948 be held in that District.

A. G. Fahnestock, Moderator.

Hayes Reed, Reading Clerk.

Ray S. Shank, Writing Clerk.

QUERY FROM TRUSTEE BOARD

The Board of Trustees ask General Conference, 1947, to authorize and direct that each congregation in the Brotherhood make and forward an offering each month to the Board of Trustees, to replenish and maintain the General funds.

This request is necessitated by the obligations placed on us by last General Conference in extending help to our C. O.'s

Answer. Request granted.

Respectfully submitted,

Lawrence Kreider,

D. W. Hostetler,

THE TRANSFORMED LIFE

B. E. Kesler

Conform—To conduct in accordance with, to comply, to yield, to obey.

Transform—To change the disposition and temper of, from a state of enmity to God and his word, to a disposition and temper conformed to the will of God.

Renew—To make new spiritually, to renovate, to regenerate, to change from the love of things worldly

and degrading, to the love of God and things spiritual and enobling.

With these definitions kept in mind, we can better understand what the transformed life is, and what Paul meant when he said, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.

Two reasons are given: 1, "That ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." 2. "That ye may prove what is that good, and acceptable, and perfect, will of God."

When we become crucified with Christ, the body of sin is destroyed, and we become alive to God. We can then present our bodies a living sacrifice, holy, acceptable to God, and the transformed life will be manifested in the transformed body and the renewed mind. The body will not be conformed to the world, or, as Paul would put it, not fashioned according to the former lusts in our ignorance. Pet. 1:14. And the mind will be renewed

spiritually, and changed from the love of things worldly and debasing, to the love of things spiritual and uplifting and ennobling. The reason assigned for the nonconformed, transformed body and the renewed mind is, because of the holy occupant that is to dwell there. "Know ye not that your body is the temple of the Holy Ghost which is in you . . . and ye are not your own? for ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:19-20.

Nothing, perhaps, could be more offensive to God than for one to invite him to come into his heart to dwell in him, when the heart is defiled with strong drink, beer, tobacco, or other narcotics, or to take up his abode in a body bedecked with gold, pearls, and arrayed in the worldly styles and fashions of the present day. Thus making the body a clothes-rack upon which to display the ungodly, immodest, indecent designs of fashion-mongers. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defileth the temple

of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3:16-17.

Now let us consider for a moment: We are to present our body to God, a "living sacrifice, holy," as a fit temple of the Holy Ghost, and we defile it with an unholy life, and we invite the Son of God with the Holy Spirit to come in and dwell there. Besides, we are not our own, having been bought with the precious blood of Christ, and we defile our body by conforming to the world, refusing to be transformed and renewed in the spirit of our mind, we invite the Son of God, to whom we belong by virtue of purchase, to make this unholy temple his dwelling place! "Be not deceived, God is not mocked."

We are commanded, "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world." I Jno. 2:15-16. The most positive proof that we love the world, is, that we adorn

the body with the things forbidden by the word of God.

The church does not make laws, but where a mode of life is prescribed by the word of God, without giving the method by which it may be done, the church has laid down, or suggested methods by which the gospel principle may be enforced. This is true in many points of the transformed life, e. g., the bonnet instead of the hat for women, natures long tresses instead of bobbed hair; or the covered head of women, I Cor. 11:5, instead of bare heads or a worldly style of covering. The form, shape, material, of this covering, the white cap, prayer veil, is the method suggested by the church to obey this teaching of God's word. Nothing more appropriate has ever been suggested.

In the process of preparing the body for the habitation of God through the Spirit, we are told to "put off . . . the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and they ye put on the new man, which after God is created in righteousness and true

holiness." Eph. 4:22-24. This is followed by a number of sins which we are to put away, viz. wrath, lying, stealing, vulgarity, anger, evil speaking, "For if any man be in Christ, he is a new creature . . . all things are become new." II Cor. 5:17. He is no longer conformed to the world, being transformed and renewed in mind and spirit. He will not adorn his body with forbidden things any more than he will commit the sins mentioned, one being as wrong as the other.

Conforming to the immodest, indecent worldly styles of dress is incompatible with the transformed life, and the renewed mind, and as wrong from the Bible standpoint, and is thus stated: "Not fashioning yourself according to the former lust in your ignorance." I Pet. 1:14. This text refers directly to dress or styles of clothing. "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold." "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sorriety; not with broided hair, or gold . . . or costly

array." I Pet. 3:3; I Tim. 2:9. These texts refer to the adornment of the body, and forbid conforming to the world in dress and wearing of jewelry.

Again we are told, "That which is highly esteemed among men, is abomination in the sight of God." Luke 16:15. It is doubtful if anything is more appealing to the carnal mind than the modern styles of dress; and some church members seem not to have spiritual strength sufficient to resist this appeal, and fail to comply with the teaching of the Bible, and rules of the church.

Our human weaknesses may be grouped under three heads: The lust of the flesh, the lust of the eyes, and the pride of life. Under the first may be listed: Sports, unions, lodges, hatred, envy, fraud, theft, strife, lying, etc. Under the second we may name: sex appeal, fornication, lewdness, harlotry, etc., under the third may be noted: pride, conceit, arrogance, styles, etc. And many other groupings in harmony with the nature of the sins.

The remedy for any or all of these is the transformed

life, effected by renewing the mind or to be spiritually minded.

Now my beloved brethren and sisters will you bear with me while I make an application of these matters to the membership of the church. No personal reference or allusion to any single individual will be made. The application will be to any one who may be out of harmony with the church covenant and baptismal vows we made on becoming members of the church. I am inclined to think we understood what would be expected of us when we became members of the church. Then may I ask why we do not conform to the rules of the church? Is it indifference, carelessness or unwillingness on our part? The church has prescribed methods for us, the observance of which would be unity and uniformity in life and conduct as members of the church. Did we hold mental reservations meaning I will comply or not, as I please?

The church says, "that the brethren wear their hair and beard in a plain and sanitary manner, and that the coat with the standing

collar be worn." Why not comply with this reasonable demand? Of course each one has his own reason for not complying. Then is the individual mind, or the mind of the church to be our guide? If the church says follow the style of the world in these two instances would we comply? Then to whom do we yield to obey?

If it were style of the world for women to wear long sleeves with skirts down to shoe tops would we wear short skirts and short sleeves, or if styles should say wear long hose to protect from cold what then? Is it not plain to see to whom we "yield ourselves servants to obey?" Now let each one apply these matters to himself or herself and then you will not find fault with me for calling your attention to them. The Lord say, "Come out from among them and be separate." Are we ashamed of our Lord? or do we want to have our way in these matters? How much better to stand for the truth of God's word. "Who-soever is ashamed of me and my words of him will I be ashamed before my Father and the holy angels. Let's

not put Him to shame.
Goshen, Ind.

KEEPING GOD'S TEMPLE PURE

D. K. Marks

"Know ye not that ye art the temple of God, and that the Spirit of God dwelleth in you?" I Cor. 3:16. We read of the beautiful temple that Solomon built to worship God, later it was destroyed. We read of the second temple built by the children of Israel for worship, it was partly destroyed. King Herod rebuilt it for Jewish worship, Jesus taught in it. Jesus also told His disciples that it would be destroyed entirely. Matt. 24. This prophecy was fulfilled in less than 40 years time.

The apostle Paul writing to the Corinthian brethren and sisters told them that their body is a temple of God. What spirit should dwell in this temple? When a boy or girl is born in this world it is pure in heart, it knows nothing about sin. Years come and go, the child grows in body and wisdom as Jesus himself did when

he was born in this world.

Children learn of sin, commit sin, their temple becomes impure. Jesus brought the plan of salvation to the human family whereby every temple can become pure. It requires faith, repentance, baptism, the presence and indwelling of the Holy Spirit.

"At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:20. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love." Eph. 3:17.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me." Gal. 2:20. "And he that keepeth his commandments dwelleth in him, and he in him." I John 3:24. In order to keep our temple pure and clean, it must be filled with faith, love, joy, peace and obedience to all of Jesus' commandments. "And are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in

whom the building fitly framed together, groweth unto a holy temple in the Lord." Eph. 2:20-21.

God's temples can become defiled and impure by speaking untruthful and unkind words and thinking evil thoughts. Jesus often condemned the Jews for thinking evil thoughts in their hearts also strong drink, tobacco, love for sinful pleasures, disobedience to his examples and the commandments that he taught. Our bodies and our spirits are not our own, they belong to God who created us.

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:19-20. We are bought by the precious blood of Jesus Christ who died on the cross, when His blood flowed from His body on the cross. It is a serious thought that our temple will be presented back to God some day. In what condition shall it be?

"I beseech you therefore, brethren, by the mercies of

God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1-2. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." II Cor. 6:16.

We must be on our guard to keep our temples pure. The enemy will try to make our temples impure, by mingling and clasping hands with the sinful things of the world; by thinking and saying it is a hard task to be pure. Paul says it is a reasonable service. Jesus did the hard and unreasonable things for us. Jesus gave us easy and reasonable things to do, that we can be pure and live with these temples pure till he calls us up yonder.

There is a penalty for defiling God's temple. "If any man defile the temple of

God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3:17. The temple of Ananias and his wife became impure and they met death. An impure and defiled temple will not be permitted to live in Heaven. We see wonderful blessings for those who keep their temples pure and holy, they will be permitted to see and live with God in heaven forever. Jesus says, "Blessed are the pure in heart: for they shall see God." Matt. 5:8. May we pray and resolve to keep our temples pure and holy day by day till this earthly life comes to an end.

R. 3, York, Pa.

BLESSINGS AND RESPONSIBILITY OF BEING A CHRISTIAN

Anna Flora

The first blessing is the love of God toward us. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. This is the greatest love that ever existed. So great a love to-

ward man that God sent Christ to make an atonement for all, even whosoever will.

The next blessing is that of having our sins washed away and having peace with God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." II Cor. 5:17. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. Now we are a new creature in Christ. Let us walk as a new creature. Having put off the Old Man or carnal nature, this is the beginning of the Christ life.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which

is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1-2. We are to present our bodies a living sacrifice, a holy sacrifice unto God. In the old law, when they were going to offer a sacrifice, they were to bring a lamb without blemish, a perfect sacrifice.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4. Through the righteousness of Christ we have been made acceptable unto God. From here we reach out in faith and God leads us into pleasant paths of righteousness. We enjoy the fellowship of others who are following God. "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13. God worketh in us to want to do His will. Then He gives us the power to do of His good pleasure.

Now begins a life of responsibility. Now we are to

prove what is the good, the acceptable and the perfect will of God. We are to grow in grace and knowledge of Christ. We are taught to live peaceably with all men. Not to render evil, but to do Good unto all men and especially unto them who are of the household of faith. Not only this but we are to provide things honest in the sight of all men. Sometimes we hear of some who do not do this. Yes, and sad to say among plain people, those who the world looks to as Christians. The worldly people class all plain people as one church. So let us be careful in all our conduct that the world may see our good works and glorify God through us.

Our conversation is something we must watch at all times. James tells us the tongue is an unruly member. When a child doesn't behave as it should it causes trouble. And so with our tongue. How great a matter a little fire kindleth. These are just a few of the things in which we should prove the good, the acceptable and the perfect will of God.

As we grow in faith and follow Christ we receive

many blessings. As we launch out in the way God would have us go our responsibilities toward our fellowmen are increased. We are to give an account unto God as to how we have used the time He gives us in this life.

May we so live that we will prove to the world the Christ life is a blessed life. One in which the joy of the Lord will go with us even into eternity. A life that will stand out as an example and be a help to someone to stand time, and be acceptable unto God when life is over.

Dallas Center., Iowa.

TOBACCO

William Kinsley

This word or name is not found in the Bible or in the New Testament, therefore there is a vast difference of opinion in its use as a habit. We have read different attitudes of Christian professing people. Some advise against its use as a habit, some use it, encourage the use of it and justify themselves in the habit.

We shall try to weigh the matter by sound reasoning

so as not to offend anyone, but to get some light on the subject. We know and fully realize that the tobacco companies do urge its use and do a lot of advertising. Our government also encourages the use of it because of the revenue they receive. We read that the love of money is the root of all evil.

How about us as parents, what shall we do as our Christian duty for our children and grandchildren? Shall we not speak against the use of it as a habit? The cigarette habit especially is gaining in popularity among men and women. Some say that they cannot quit. Is it possible that we become so much enslaved to any habit that we cannot quit?

Paul writes in Romans 14:23, "For whatsoever is not of faith is sin." II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Rom. 6:4, "We also should walk in newness of life." Rom. 14:21, "It is good neither to eat flesh, nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or

is made weak."

For happy is he that condemneth not himself in that thing which he alloweth. Can we, in the use of tobacco as a habit, say that it is a glory and honor to God? For your consideration.

Hartville, Ohio.

HIS APPOINTMENTS

W. H. McCutcheon

Disappointments are way stations
Where we take on more of God,
They are simply His appointments
Where He opens up His Word,
Teaching us to trust His guidance,
Walk by faith, and grow in grace,
While the cloud that's now o'er
hanging
Truly veils His smiling face.

Life and death are in His power,
Choose our paths, Lord, come
what may,
Naught but good can e'er befall us
While we watch, and trust, and
pray.
Weeping endures but a moment,
God will wipe away all tears,
Joy will follow in the morning
When the soul's Bridegroom ap-
pears.

Keep on shining, keep on trusting,
Do not heed the darkening rays,
Faith will conquer every trial,
Keep your trust in God always,
He doth make our disappointments
His appointments, for our good,
Thus all things do work together,
Just as God declares they should.

(Taken from Christian Life.)

—Selected by Ethel Beck.

SENTENCE SERMONS

There is always a way out of temptation if we take God's way out.

Temptation is the means and enticement the devil uses to ensnare mankind.

One way to overcome evil thoughts is to counteract them with good thoughts.

ADULT SUNDAY SCHOOL LESSONS

Apr. 6—Matt. 28:1-20
 Apr. 13—Acts 7:20-43
 Apr. 20—Acts 7:44-60
 Apr. 27—Acts 8:1-17
 May 4—Acts 8:18-40
 May 11—Acts 9:1-22
 May 18—Acts 9:23-43
 May 25—Acts 10:1-24
 June 1—Acts 10:25-48
 June 8—Acts 11:1-30
 June 15—Acts 12:1-11
 June 22—Acts 12:12-25
 June 29—Acts 13:1-25

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 6—Nature and The Resurrection. Matt. 28:1-20.
 Apr. 13—Dishonoring Parents. II Sam. 15:1-18.
 Apr. 20—A Father's Love. II Sam. 18:5-33.
 Apr. 27—A Wise Choice. I Kings 3:5-15.
 May 4—Wisdom's Reward. I Kings 4:22-34.
 May 11—Solomon's Temple. I Kings 6:1-38.
 May 18—A Dedictory Prayer. I Kings 8:22-61.
 May 25—The Astonished Queen. I Kings 10:1-13.
 June 1—The Result of Bad Company. I Kings 11:4-13.

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June 8—The Withered Hand. I Kings 13:1-10.
 June 15—A Prophet Slain by a Lion. I Kings 13:11-32.
 June 22—God's Care For His People. I Kings 17:1-16.
 June 29—Memory Verse. Prov. 3:1-6.

BIBLE MONITOR

Vol. XXV

June 1, 1947

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

REVERENCE AND DEVOTION

Reverence: Fear mingled with respect and esteem. Devotion: Action of devoting or consecrating, observance of a religious practice or duty. Webster.

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." Matt. 13:45-46.

Generally speaking, humanity is seeking pearls such as wealth, learning and honor but they usually accept something far inferior to the pearl desired.

In the text we notice that the Kingdom of Heaven is likened to a goodly pearl. It is so valuable that the merchant will sell everything he has to obtain it.

To be a true follower of Christ with the ultimate end, a place in the Kingdom of Heaven, is a pearl of inestimable value. It will bring happiness, faith and hope in this life and make us rich toward God in the next.

"If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

I wonder if we think of the devotion and reverence that we owe to God? How much do we show; for His word, in His services, at the time of prayer, in singing and in observance of our religious duties?

It is sad to see and hear the lack of devotion and reverence when God's word is read, for those who are spending time and money to promote His service, when prayer is offered, and

even in song service.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19. Do we realize that we are to sing and make melody in our heart to the Lord? Not repeat words or tunes but sing hymns and spiritual songs from the heart, with reverence and devotion to the Lord.

A good merchant will recognize a valuable pearl and will not accept an inferior. His heart is set on that one thing and he is willing to leave all to get it. Are we too easily satisfied that we have this pearl, or does our continual devotion and reverence show that our heart is set on Christ and His service.

Is our greatest desire to please Him and promote His glory? We might refer to numerous examples; David's latter life, Solomen's early reign, the apostle John, Mary Magdalene, Paul and many others.

We need, and think how many others need, the teaching that sets forth the doctrines of salvation in the true Gospel Light.

In conclusion may we

think of our personal duties to God which are only reasonable service of one who would worship Him. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom 12:1,

CHURCH FEDERATION

B. E. Kesler

Much is being said and written on this subject by modern leaders of religious organizations, the effect of which is a general confused and unsettled conditions in the mind of many professing Christians. This is not a new subject, however. It has been advocated under one title or another for almost a century, but never so persistently, as in recent years. It was unknown in the primitive churches. Differences in religious views and teaching on doctrinal subjects sprang up, some times resulting in division and separation, and the formation of new organizations; but history fails to record anything akin to

church federation, in the primitive ages of the church.

This idea of forming a league or union of all churches was not advocated until after the Reformation introduced by Martin Luther in the 16th century. But since the time of Luther, many religious bodies have sprung up, and some of these have divided up into numerous factions, from two to a dozen or more branches. Some of these divisions have been based on doctrinal questions, others on methods. Methods may change, or vary, but rarely justify division, being suggested by the church, to enforce Bible teaching. Doctrine is a specific Bible teaching based on divine example and precept.

If a church as originally constituted, is based on Bible teaching, the whole gospel, and never departs from its original platform, it cannot be helped by division and separation. But if it departs from its original platform, the branch may get nearer the gospel by maintaining the original position of the church. The one important thing to consider and be kept in mind is, will church federation bring

us closer to the Bible in faith and practice? If not we should stand aloof from it.

A church that has divided into separate branches, may well consider federating, by a union of the various branches, without materially affecting the tenets of any of the federating branches. But if the mother church was not founded on the whole New Testament teaching, the federation of the branches would not be helpful to any of them.

Now let us consider the federation of churches fundamentally different in faith and practice; say churches that are not branches of some other church, but organized independently on their own understanding of the Bible. But why may we ask did not the churches whose origin was not more than 200 years ago, unite with some one of those existing, do they expect to form a federation with them now? In plain words, these modern churches believed those churches were wrong. Then how can they form a league or union now without one or the other giving up something in order to be one? "Can two walk together except they be

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agreed?" A federation that does not unify is a sham. A federation that does not reconcile differences between opposing groups is deception, hypocrisy.

But now, to begin, we are confronted by the two major, or outstanding divisions of religious thought, predestination and election, and Arminianism. The former, teaches that God predestinated a certain part of the human family, and by election chose them and sealed their destiny for

time and eternity, "now and forever, world without end." And nothing they may do, good or evil, will change this immutable decree of God. At the same time they are supposed to keep certain ordinances and commands neither of which can change their future destiny as stated above. All others are irretrievably lost, and "having no hope and without God in the world."

On the contrary, Arminianism teaches that the atonement of Christ provides for the whole family of mankind. "1. Conditional election, and reprobation, in opposition to absolute predestination. 2. Universal redemption, or that the atonement made by Christ was for all mankind, though none but believers can be partakers of the benefit. 3. That man, in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God. 4. That the grace which confers this, is not irresistible. 5. That man may lapse from a state of grace, and die in sin." Webster.

It will be noticed the fundamental principle in these

two systems is grace. With the former, it is absolute; with the latter, it is conditional. Now just how to get these two opposing forces together and unite them is the problem before us. These two dominant schools of religious thought comprehend every phase of religious faith and practice maintained and held by the combined denominational schools of theology. It may be well for the reader to locate himself and determine which school he is representing. The situation as it now stands, is about like this: as it relates to salvation, one doesn't know if he has it, but if he has it, he can't lose it. The other knows he has it, and if he has it, he fears he may lose it.

John Calvin and Martin Luther gave the proponents of these two systems of religious teaching. Luther, the first great Refrormer, who cut loose from the Roman Hierarchy, was the founder of the protestant religion in the 16th century. Calvin, born 1536, ten years before the death of Luther in 1546, was a man of rare ability from the educational and disciplinary view point, taught absolute predestina-

tion and election, and founded the Presbyterian and reformed churches. Arminius, in the latter part of the 16th century following the death of Luther formulated a system of religious teaching in which he differed from Calvin, and followed Luther. His teaching was founded on the five points stated above embodying conditional election, as opposed to absolute election taught by Calvin.

That these two opposing systems of religious teaching can federate, and work together as one body in humanly, an impossibility.

Goshen, Ind.

(To be continued.)

FOLLOWING CHRIST

Wm. Root

Jesus said, "Follow me, and I will make you fishers of men." Matt. 4:9. Those who follow after the things of this world are, many of them, pleasure seekers seeking amusement, recreation, sports, fishing after fish, things pertaining to the flesh, but followers of Chrstit are made fishers of men. These Christ followers are

not seeking after worldly things, neither concerned about family cares to the extent that they neglect their service to Christ.

We read of one in Luke 9:57 who, "said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." I believe this example is given to us in Holy Writ, as a lesson of self sacrifice and self denial. We as his followers must become self-sacrificing to the extent that we are made willing, if need be, to forsake comforts of this temporal life to follow him, that we become fleshly poor, so that we may become spiritually rich.

"And he said unto another, follow me. But he said, Lord, suffer me first to go and bury my father." Luke 9:59. This man was more concerned about family relations, than following Christ, as much as to say I will follow you some day, but let me enjoy the family circle a little longer, (Procrastination) putting off that which he should attend too at once, more con-

cerned about his fellowman than his duty to his Lord.

This reminds us of what our Lord said to the apostle Peter when he had confessed him the third time, after Christ had given him the prophecy "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." John 21:20-22.

Peter was to bear his own cross, no matter what John's was. To follow Christ we must bear our own cross, let others take care of their own responsibilities, be sure we follow Christ.

This is a condition of discipleship, "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

Jesus said to the man referred to above, "Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." Luke 9:60. Now Jesus did

not mean that physical-dead men would bury other physical dead, but that he was not to follow after those who are spiritually dead; let the world take care of itself, you go and preach the kingdom, if you would follow me.

"And another also said, Lord, I will follow thee; (a good resolution) but let me first go bid them farewell, which are at home at my house." This one starts out alright, but looks back into the world, remembering the "flesh pots of Egypt," so to speak, turns back from following the Master.

"And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:61-62.

Dear readers, if we must follow a man let us follow one who follows Christ. Paul said, "Be ye followers of me even as I also am of Christ." I Cor. 11:1.

Much has been accomplished by those who have followed Christ, in order to follow Him sin must be forsaken in every form. "He did no sin, neither was guile found in his mouth." I Pet. 2:22.

In order to follow Christ

sinful practices must be given up. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Unquestionably this scripture teaches that the follower of Christ, takes upon himself or herself a fully surrendered a transformed life. A transfiguration takes place, his will is surrendered to the will of God, all sinful practices are to be forsaken, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

No follower of Christ can partake of the works of the flesh as given in Gal. 5:19-21. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13.

"Mortify therefore your members which are upon the

earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetness, which is idolatry." Col. 3:5.

Christ's followers forsake all ungodly associates, "Be ye not unequally yoked together with unbelievers." This does not only mean non-professors, those who have never accepted Christ, but it also means those who teach doctrines contrary to the doctrine of Christ.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I- Tim. 4:1.

Unbelievers fail to keep the commandments of Christ, keeping only a part of them, just what appeals to their liking or is the doctrine of their church. Jesus said, "And why call ye me Lord, Lord, and do not the things which I say?"

Again, "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Also we are warned to, "Beware of false prophets, which come to you in sheep's

clothing, but inwardly they are ravening wolves." Matt. 7:1. Paul said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own-selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:20-30.

How often have we seen this; let us pray for those who are weak enough to be led away by this deception; false teachers, teaching false doctrine, claiming power without Divine authority, beloved, "Beware."

If we follow Christ we must forsake all our unholy attachments, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24. We must "Crucify the flesh with all its affections and lusts."

James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore

will be a friend of the world is the enemy of God." Jas. 4:4.

Let us notice the reward for following Christ. First it will secure our personal salvation. Jesus himself said so, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. 19:29.

Let us one and all follow Christ, regardless of what others do. "What is that to thee, follow thou me."

Great Bend, Kans.

BAPTISM

Charlie M. Kintner

"In those days came John the Baptist, preaching in the wilderness of Judea. And saying, Repent ye: for the kingdom of heaven is at hand. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3:1-2, 5-6.

John said, "I indeed bap-

tize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. 3:11-12. In verses 13 to 15 Jesus came from Galilee to Jordan to be baptized by John. John did not consider himself worthy but Jesus told him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him.

John preached repentance for the remission of sin, applying water baptism with the promise that Jesus would baptize them with the Holy Ghost and with fire. The mode of baptism administered by John to his applicants is not given in the scripture, we do know that he did baptize in the river Jordan, but we have reason to believe it was the same mode that Jesus was baptized with. Jesus had no sin and needed no repentance but his baptism was only to fulfill all righteous-

ness and to give us an example which is the only one we can accept.

"Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

Jesus had the power and authority but neither John the Baptist nor the apostles had any authority but what was given them by Jesus and the Father.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 15:6. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak." Jno. 12:49-50.

The teachings of Jesus are fundamental principles for

our salvation. "One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:5-7.

"That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. Jesus commanded the apostles to teach all nations repentance, conversion and baptism. The same commandments are given unto us.

Nicodemus came to Jesus by night seeking the way of salvation. "Jesus answered, and said unto him, verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." Jno. 3:3. And again Jesus told Nicodemus "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jno. 3:5. Both water and Spirit baptism is required to enter into God's kingdom.

The mother of Zebedee's children came to Jesus and

requested that he give them a place, the one on his right hand, the other on his left hand in his kingdom. "But Jesus answered and said, Ye know not what ye ask, are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him we are able. And he saith unto them, ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Matt. 20:22-23.

Lydia and her household were converted and baptized after hearing Paul preach. Acts 17:14-15. Crispus a chief ruler of the synagogue, and many of the Corinthians believed and were baptized. Acts. 18:8. We must believe in Jesus Christ, repent of our sins and be baptized. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus

Christ, they were baptized, both men and women." Acts 8:12. But did not receive the Holy Ghost until Peter and John went to them and prayed for them that they might receive the Holy Ghost. "Then they laid their hands on them, and they received the Holy Ghost." Acts 8:17. By the teaching of Philip the eunuch was converted, he said, "What doth hinder me to be baptized? Philip answered: If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And they both went down into the water and he baptized him." Acts 8:36-38.

These passages of scripture give us a clear understanding of the purpose of baptism and how it must be administered, and is essential to salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

At the time Cornelius had his vision he was told to send for Peter. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no re-

spector of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34-35.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10:44-47.

The belief and practices of sprinkling and pouring and other forms of baptism excepting true immersion are contrary to the teaching of the scripture and do not bring the applicant into full relationship with the Godhead.

"Having a form of godliness, but denying the power thereof: from such turn away." II Tim. 3:5. In baptism we vow and promise to the Father, Son and Holy Ghost to live faithful and true to all the teachings of the Gospel, to

accept him at his word, and to renounce Satan and all his pernicious ways. "Not by works of righteousness which we have done, but the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." Tit. 3:5-6.

When we are baptized we are transplanted from the world into the church to live in newness of life, and separate from the world. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3-4.

Death is the end of sin. Christ died for the adamic sins of all under the age of accountability, but when we are covered or hidden with him in the water and are cleansed from our sin, prepared to walk in newness of life, and to be led by the Holy Spirit. The proper place is where there is much water as referred to in Jno. 3:23.

"For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." I Cor. 12:13. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit." Jno. 3:7-8. The working of the Holy Spirit in man cannot be fully comprehended by the carnal mind, the baptism of fire. The fiery trials of this life are to try our faith and patience. The afflictions we endure, and the temptations we overcome will be measured by the amount of desire, love and zeal that we put into Christ's service, and to live Christian lives.

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa. 48:10. Rejoicing in hope; patient in tribulation; continuing instant in prayer." Rom. 12:12.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in

heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." I Pet. 1:6-7.

"And ther appeared unto them cloven tongues like as of fire, and it sat upon each of them." Acts 2:3. "And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire." Heb. 1:7, also Psa. 104:4.

The three Hebrew children were tried in the fiery furnace, but trusted that God would deliver them which he did. Dan. 3:17-27. "Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, insomuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding

joy." I Pet. 4:12-13.
Greentown, Ind.

THE RESURRECTION OF THE JUST

Wm. Kinsley

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. . . . Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4:6. Verse 5 infers that there will be two resurrections a thousand years apart.

"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding . . .

one shall be taken, and the other left." Matt. 24:40-41. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." I Thess. 4:16-18.

"Thou shalt be recompensed at the resurrection of the just." Luke 14:14. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." I Cor. 15:20-21, 23.

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Jno. 5:21, 25.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:32-36.

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." Jno. 11:25. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die anymore: for they are equal unto the angels: and are the children of God, being the children of the resurrection." Acts 20:35-36.

"If a man die, shall he

live again? All the days of my appointed time will I wait, till my change come." Job. 14:14. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Peter. 1:3.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.... Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:7, 9. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jno. 14:2-3.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, who ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. Neither is there salvation in any other: for there is none other name under heaven

given among men, whereby we must be saved." Acts 4:10-12.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jno. 5:28-29.

For as the Savior knew,
This was the compassion of our God
The price of pardon was His blood
His pity never withdrew.

Now though He reigns exalted high
His love is still as great:
Well He remembers Calvary
Nor let His saints forget.

Here's love and grief beyond degree
The Lord of glory dies for men.
But lo, what sudden joys we see
Jesus the dead revives again.

—Hartville, Ohio.

HAVE YOU CHANGED YOUR PARKING GROUND?

Alfred S. Rotz

Since you name the name of Jesus
Have you changed your parking
ground?

Where the world of sin engages
And the hypocrites abound.
Are you done with obligations
To the old man "Carnal Mind;"
Have you severed your relations
With the devil and his kind?

Since you name the name of Jesus
Have you changed your parking
ground?

Do you count all sin outrageous,
Are you with the faithful found?
Have you fellowship unbroken
Where the saints of God are
found;
Have you all the world forsaken,
With your feet on higher ground?

Oh, poor sinner, get salvation
If you've not been born again;
Get redeemed from condemnation
And from every guilty stain.
You may have your sins forgiven
And your night all turned to day,
If you start at once for Heaven,
Build upon the Rock to stay.

If you quit your mere professing
And get down and truly pray,
Jesus Christ will take the "Want-
ing"

Of the evil far away.
Then the old associations
And the evil parking ground,
Will have lost their fascinations
And you soul may onward bound.

Oh, praise God, there is deliv'rance,
If you're on the devil's ground,
Where there's sin and disobedience,
And no peaceful rest is found,
Give up all and follow Jesus,
And in Him be always found,
Then you'll have the sweet assur-
ance,

You have changed your parking
ground.

(Taken from Christian Life.)
Selected by Ethel Beck.

HOPE

When your sky is dark and dreary,
And there's not a ray of light;

When daylight hours seem just as dark

As the darkest hours of night;
Don't forget this law of nature
That in just a day or two—
The darkest clouds will roll away
And the sun come shining through.

Have your faith close by you
Keep it ever near your side.
Go on working where you are
Don't try to roam the world so wide;

Think not of self, but others,
And you'll find down through the years

Happiness coming back again
Like a child smiling through its tears.

Selected, Josie Kintner.

NEWS ITEMS

PERU, IND.

The Midway congregation met in council March 22nd with our elder, D. W. Hostetler, in charge. Sunday school officials and teachers for the new year were elected, also delegates to District meeting.

We decided to hold our communion on Saturday, August 23, with preaching service to begin at 2:30 p. m.

We plan to have a harvest meeting on Sunday, September 7th, an all day meeting. Bro. Lawrence Kreider has agreed to try to be with us in this meeting and give us one of the sermons. On Sunday evening, same day, we plan to begin a 2 weeks' series of meetings with Bro. Kreider in charge.

It was decided to use the Sunday school offering taken the third Sunday of each month for relief purposes, through the Mennonite Central committee.

Our April 27th offering was sent to Bro. Joshua Rice of Mayland for his use, due to his accident.

We welcome you all to all these services.

Paul B. Myers, Cor.

OBITUARIES

SISTER ANNA JOHNS

Sister Anna Johns, wife of C. M. Johns, of Lititz, Pa., was born in New Holland, Pa., Sept. 27, 1871, and departed this life March 9, 1947, aged 75 years, 5 months and 12 days.

She was a daughter of the late Martin and Johanna Miller Bess. She was married to C. M. Johns, Dec. 24, 1896, bringing their married life to 50 years, 2 months and 15 days.

Sister Johns leaves to mourn her departure, her husband and the following children, Sarah, wife of Walter Buffenmyer, Brownstown, Pa.; Susanna and Anna, at home; Peter, R. 3, Lancaster, Pa.; Ruth, wife of John Hummer, Ephrata, Pa.; Christian and Francis, both of R. 3, Lititz, Pa.; Luther, Lancaster, R. 5; and Walter, Ephrata, Pa.; also one brother, J. L. Bess, Chicago, Ill.; and one sister, Maggie Brown, Quarryville, Pa.

Sister Johns united with the Church of The Brethren in Janu-

ary of 1895 and on Jan. 6, 1929, she with her husband transferred their membership to the Dunkard Brethren Church.

Funeral services took place March 13th, at 1:30 at the house and 2 p. m. at the Lititz Dunkard Brethren church.

Interment was made in the Bareville Brethren cemetery. Funeral services were conducted by Elders A. G. Fahnestock, J. L. Myers and Benj. Rinehold.

A. G. Fahnestock.

DANIEL MEDFORD CLICK

Daniel Medford Click, born at Harrisonburg, Va., Aug. 21, 1858, and passed away Wednesday, April 9, 1947, at the Woodruff Convalescent home in Appleton, Colo., which is near Grand Junction, Colo.

In 1883 he was married to Rebecca Susan Barnhart, also of Harrisonburg, Va., and in the year 1892 they moved to Fort Collins, Colo. Four years later they moved to Grand Junction, Colo.

His companion preceded him in death, surviving are five sons and three daughters.

For a good many years Bro. Click was active in the Church of The Brethren, and labored hard to help build a Church in the valley there, later he reaffirmed his covenant with the Dunkard Brethren, doing his best to assist in the work, and was greatly interested in trying to keep the work going.

He had written different articles which appeared in the Monitor, it was a wonderful privilege to him to attend love feast services, district meeting, and General Conferences. He was able to attend conference at

Great Bend, Kansas, in 1936, and at Quinter, Kansas, in 1940, he gave one of the sermons at the Quinter conference.

In his later years, his hearing became affected, and he tried many devices, trying to get something that would enable him to hear better.

Services were held at 2 p. m. Saturday, April 19, in the Martin Chapel, at Grand Junction.

Melvin Roesch.

SISTER SUSAN JARBOE

Susan Judy (Plaughter) Jarboe was born Feb. 19, 1865, in Bockingham county near Harrisonburg, Va., and passed away Dec. 14, 1946, at the home of her daughter, Mrs. J. H. McKee of Arkansas City, Kans., at the age of 81 years, 19 months and 5 days.

At the age of nine years she moved with her parents, S. H. Plaughter and family, to McDonna county, Ill., near Goodhope. They lived there one summer, then moved to Montgomery county, Iowa.

At the age of 12 years she united with the Dunkard church, in a meeting conducted by Bro. N. C. Workman, the rite of Baptism took place at Mortons Mills, Iowa. Two years later she with her parents moved to Norton, Kans. It was about this time that a church was organized with Bro. Workman, Bro. Levi Shaffer and Bro. J. W. Jarboe participating. She lived a faithful member until death, never wavering from her belief in the Bible. She lived isolated from her church much of the time.

On Oct. 7, 1883, she was married to R. A. Jarboe. In January 1884,

they moved to Sumner county, Kans. To this union was born seven children, one passing away in infancy.

In 1912 the family moved to Iuka, Kans.

Her husband preceded her in death April 12, 1931.

Survivors include two daughters: Mrs. J. H. McKee of Arkansas City, Mrs. Sarah Roesch of Wauseon, Ohio; four sons: Willard and Fred of Iuka, Kans.; Ray of Sawyer, Kans., and Isaac of Caddoa, Colo.; 23 grandchildren, 19 great grandchildren; one brother, William Plaugher of Conway Springs, Kans., and a host of other relatives and friends.

Funeral services were conducted from the Cloverleaf church with Bro. William Root, of Great Bend, Kans., in charge. Interment in the McClave cemetery.

Rozella Kasza, Cor.

MUST WE GIVE UP SOMETHING FOR JESUS?

Jeannette Poorman

Some people think of the Christian life as one of having to give up many good things they enjoy. However the Christian life should be full of joy and satisfaction.

I believe the most miserable life is, when we try to be a Christian and still be a friend to the world, we can fool the people, but God knows the heart of every one.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him." I John 2:15.

So often young people in speaking about some pleasure, say, "I can do this or that because I know some grown folks in the church who do it," and they may say mother or father does it. I hope that those of us who have children will be very careful what pattern we lay for them, and be an example and keep pure in word, in deed, and conversation.

"Blessed are the pure in heart: for they shall see God." Matt. 5:8.

There are many things we cannot do which the world considers all right. The world and its mad pleasures and pleasure seekers are all to be destroyed. The Bible doesn't mention every sinful pleasure by name and then forbid it, if so, the devil would just change the names.

(1) Moving pictures.

What objects of heathen worship did God tell his people to destroy when they entered Canaan? If God asked them to destroy the pictures in their day, what

would he say about the movies now? Do you think Jesus would go into a show-house? Then should we?

"He that saith he abideth in Him ought himself also so to walk, even as He walked." I John 2:6.

If we are walking with Jesus, we will not go to places where he will not go with us. Can two walk together, except they be agreed?

(2) Novels. Who is the author of all impure devices and falsehoods? Novels and serial stories are first cousins to the movies. They are mostly about murder, lust, and falsehood. Jesus says that Satan is the father or author of all untruth.

Novel reading makes life seem unreal and often brings impure thoughts into the mind.

"Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." Acts 19:19.

It is just as wrong to listen to novels and questionable made up stories over the radio, as to read them.

(3) Music. What should our standard be in music? "Teaching . . . one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

We won't find these in jazz, swing music and vulgar love songs.

A young boy, who had just become a christian said, "You have never told me what music I should listen to. Last night as I was playing some records, something inside my heart seemed to say to me, that is not the right kind of music for a Christian to listen to." I'm sure many times our conscience would lead us right in all things if we would only heed.

(4) Games. Is there anything wrong in a harmless game of cards?

"There is a way that seemeth right unto a man, but the end thereof are the way of death." Prov. 16:25. A game of cards in the home may seem very harmless. Remember, though, that most gambling card players learned to play well at home before they risked gambling outside.

Almost every thief,

drunkard, wicked man or woman is a card player.

Let us, as Christians, not patronize gambling or gambling games in any form.

(5) Language. What kind of language do we use? "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, . . . think on these things." Phil. 4:8.

As Christians, we shall give up not only swearing, but also crude slang, vulgar words, impure stories, and joking about sacred things. The Bible says of those who are saved, "and in their mouth was found no guile." Rev. 14:5.

This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." II Tim. 3:1-5.

Let us work and watch for his coming.

Pioneer, Ohio.

THANKFUL

Marion A. Roesch

I am thankful for the Gospel of Jesus.

I am thankful that I belong to a plain people.

I am thankful that our church professes to observe all the teachings of Jesus.

I am thankful that I am living in the day when the fig tree is beginning to put forth leaves.

I am thankful that I can still write to encourage the brethren.

I am thankful that, in my short ministry I have not been ashamed to witness for my Savior.

While I am afflicted, unable to walk, and am confined in the house, I ask an interest in the prayers of the faithful.

LaJunta, Colo.

THE BREAK OF DAY

Many a toil, many a care,
Many a heartache, many a prayer;
Known to some, and some who care,
Others fain to share or breathe a prayer.

Weary hours wear away to this restless clay;
Long the night it seems, until the break of day.

Many a wanderer, many a soul,
Without a Savior, without a goal;
Building on men and not on stone,
Digging the sand in a merry tone.
Not heeding the Word 'twill be all
right they say;
Dark the night, vainly waiting the
break of day.

Jesus in heaven is calling away
His precious jewels with Him to
stay,
Love for his presence, and obedi-
ence to His word;
Patience and prayer, this temple be
changed to dirt.
Yonder in heaven, faintly see, a
beaconing ray,
Dawning appear; anxiously await-
ing the break of day.
By David F. Ebling.

RENUNCIATION

I loved my Savior greatly,
Because He first loved me,
Continually I thanked Him for
His death which set me free.
And others I would sometimes tell
Of how He loved them so.
I did my "tithing" cheerfully,
And tried the Word to sow.
But there was something lacking,
and
I knew it in my heart,
One day I came across a verse
Which made the tear drops start.
It said, our bodies to the Lord
A sacrifice should be,
And as I sat and read His Word,
He seemed to speak to me.
"I've bought thy body with my blood
And it is mine," said He;
"I'd use it for My glory, wouldst
Thou keep it back from Me?"

I hesitated for a time,
With shame I tell it now,
I feared to take upon my lips
That solemn, final vow.

The devil said, "He'll fill your life
With misery and woe,
You can't do what you want to do,
Nor go where you would go."

"What if I can't?" I thought, "My
Lord

Has earned the right to be
My guide through life; can I not
trust
The Man who died for me?

I'll give up everything I own,
Or ever hope to have;
Accept me now, I pray Thee, Lord,
Make me Thy true bond-slave."

I have desires, ambitions, hopes,
Which meant so much to me;
I'd planned my course, "Thou
knowest, Lord,
Just what I'd hoped to be:

But Thou has conquered. Every-
thing

I on the altar lay,
If my poor life can be of use,
Accept it Lord, I pray."

How can I tell the joy and peace
Which o'er me then did roll;
Or how the Holy Spirit took
Possession of my soul.

I found a peace which could exist
In sunshine, or in rain,
A joy which flooded all my soul,
E'en in the midst of pain.

And when I stand before Thee,
Lord,

All in Thy beauty dressed,
I know I'll see in everything,
Just how Thy way was best.

—Sarah Carter Lewis.
Selected by Ethel Beck.

TIME PASSES ON

Time speeds away, away, away,
Another hour, another day,
Another month, another year
Drops from us like the leaves that
sear.

Drops like the life-blood from our
hearts
The rose bloom from our cheek de-
parts;
The tresses from our temples fall;
The eye grows dim and strange to
all.

Time speeds away, away, away,
No eagle through the eye of day
Or winds along the hills can flee
So swiftly and smoothly as he.

Like fiery steed from stage to stage,
He passes on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity.

Sel., Lula M. Kesler, Goshen, Ind.

SENTENCE SERMONS

If you would be strong in
trial, don't forget to pray
when you are prosperous.

He that is mastered by
Christ is master of every
circumstance.

I am more concerned
about the spiritual condition
of the church than I am
about the political condition
of the world.

A real friend is one who
will tell you of your faults

and follies in prosperity, and
assist you with his hand and
heart in adversity.—Horace
Smith.

A youth's creed is sum-
med up in his own words:
"I have always felt that my
body, my mind and my soul
were given to me to use for
the betterment of my asso-
ciates, my community, my
nation; that I am a trustee
of a personality, and that I
must regard it as a sacred
trust. How else can I ex-
plain my presence here? I
must be useful, 'else where-
fore born'?"—Larry.

Give me the money that
has been spent in war, and I
will clothe every man,
woman and child in an at-
tire of which kings and
queens would be proud. I
will build a schoolhouse in
every valley over the whole
earth. I will crown every
hill side with a place of wor-
ship consecrated to the
gospel of peace.—Charles
Sumner.

Life is a magic vase filled
to the brim; so made that
you can not dip it nor draw
from it but it overflows into
the hand that drops treas-
ures into it—drop in malice

and it overflows hate; drop in charity and it overflows love.—Ruskin.

Folks are wrong with one another, because they are wrong with God.

The Bible lifts the child of God above the enjoyment of sin and arms him against the power of temptation.

ADULT SUNDAY SCHOOL LESSONS

Apr. 6—Matt. 28:1-20
Apr. 13—Acts 7:20-43
Apr. 20—Acts 7:44-60
Apr. 27—Acts 8:1-17
May 4—Acts 8:18-40
May 11—Acts 9:1-22
May 18—Acts 9:23-43
May 25—Acts 10:1-24
June 1—Acts 10:25-48
June 8—Acts 11:1-30
June 15—Acts 12:1-11
June 22—Acts 12:12-25
June 29—Acts 13:1-25

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 6—Nature and The Resurrection. Matt. 28:1-20.
Apr. 13—Dishonoring Parents. II Sam. 15:1-18.
Apr. 20—A Father's Love. II Sam. 18:5-33.
Apr. 27—A Wise Choice. I Kings 3:5-15.
May 4—Wisdom's Reward. I Kings 4:22-34.
May 11—Solomon's Temple. I Kings 6:1-38.
May 18—A Dedicator Prayer. I Kings 8:22-61.
May 25—The Astonished Queen. I Kings 10:1-13.
June 1—The Result of Bad Company. I Kings 11:4-13.

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June 8—The Withered Hand. I Kings 13:1-10.
June 15—A Prophet Slain by a Lion. I Kings 13:11-32.
June 22—God's Care For His People. I Kings 17:1-16.
June 29—Memory Verse. Prov. 3:1-6.

BIBLE MONITOR

Vol. XXV

June 15, 1947

No. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BOLDNESS TO SPEAK THE WORD OF GOD

"Now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." Acts 4:29. Several months ago I was impressed with this thought in our Sunday school lesson.

The early church was just beginning under such able leaders as Peter, John, Stephen and others. Peter and John were drawing many, to hear about and believe in the Christ with whom they had been taught. As a result they were thrown in prison and afterward released with the warning that they should not speak anymore to anyone in the name of Christ.

So the followers of Christ were afraid and the church died? Oh no, they even prayed for more power,

"that with all boldness they may speak thy word."

The original word translated "speak" is used many times in the New Testament and is translated; speak, say, talk, tell and preach.

The original word translated "boldness" we find eight times in acts and it is also translated "confidence" at least six times in the New Testament.

I believe that we all understand the thought of the text so may we meditate on what it takes to carry it out in our lives:

1. Boldness and access with confidence by faith in Christ. "According to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him." Eph. 3:11-12.

2. More Faith and doing well with whatever oppor-

tunity we have, for Christ and His church. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." I Tim. 3:13.

3. Love in our hearts, put to use in our everyday lives. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." I Jno. 4:17.

4. Stability, steadfastness, unchangeable faith in the word of God. "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

5. Honesty, a clear conscience before God. "Beloved, if our heart condemn us not, then have we confidence toward God." I Jno. 3:21.

Here we find some of the characteristics of the members of the early Christian church. Now as we go on farther and see how they put thees to use in their everyday life, I think that we have the key to the success of the Apostolic church.

Paul witnessed for Christ

and Barnabas witnessed for Paul among those who did not have faith in him. "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." Acts 9:27.

Paul and Barnabas reproved the Jews for not accepting Christ. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworth of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

The apostles witness at Iconium. "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Acts 14:3.

Paul witnesses at Ephesus. "He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God."

Acts 19:8.

Paul witnessed before Festus. "For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Acts 26:26.

Paul witnessed at Rome. "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts 28:30-31.

With all his trials and persecutions, Paul was not discouraged but even asked the brethren that they would pray for him to have more boldness and utterance.

He gives us good advice in Eph. 6:17-19, "Take the helmet of salvation, and the sword of the spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perservance and supplication for all the saints; and for me, that utterance may be given unto me, that I may open my

mouth, boldly, to make known the mystery of the gospel."

Are we taking the advice of the Apostles or are we afraid of what men and women may think and say about us or do to us? "So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

OUR RELATIONSHIP TO THE LOVE FEAST SERVICE

Melvin C. Roesch

At this time of year, there are usually a number of love feast services conducted throughout the brotherhood, and we wish to bring a few thoughts to you, concerning this blessed privilege we have, that it might help us get to a better understanding of the sacredness of the event, and to the condition, that we as individuals should aspire to, in order that we can realize the intended blessing from this service.

In consideration of this subject, I realize there are two fundamental questions raised, with reference to fit-

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ness to participate in the love feast service:

"1. The question of faith in the sacraments to be observed, and in the fundamental doctrines of which they are emblems.

2. The question of loving obedience or willing attitude of heart to live up to these truths."

In Rom. 14:23, "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." This verse in connection with the

preceding thought with which it is used in the chapter, possibly implies more to the eating of meats, which Paul was discussing. I believe the teaching of this verse can also be applied to the communion service, for we have other scripture that will bear testimony to the thought revealed here: That is, if we partake of this service, doubtful of the things for which the Lord intended this service, we stand in a condemned condition in the sight of God; also the plain fact, "for whatsoever is not of faith is sin," would place us in the act of committing sin, if we partake without having faith in them. So it would behove us to take heed to II Cor. 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

The above scriptures are the foundation for the reason that we as a church do not believe in Open Communion, with other people. It is our contention that for others to commune with us, who didn't have faith in those things, would be, sin

unto them and also a sin for us to allow it.

It seems to me, in the light of the scripture, that we should endeavor to thoroughly examine ourselves, as to our faith in this service as instituted by our Lord, and to the fundamental doctrines of which they are emblems, which were given unto us by Him also.

Under No. 2, the question of loving obedience, and willing attitude of heart in living up to these truths, is just as important as the first, as they will work and agree together. It has been said, that "An opinion, is an idea that you hold, a conviction is an idea that holds you." I think when we become thoroughly convicted, we will receive gladness, and be joyful in loving obedience to the Lord's teachings.

A few thoughts in the afore mentioned considerations have been taken from the report of a committee that was appointed for this purpose as given in the "Gospel Messenger, of April 28, 1923," also a few of the following, to whom we give the proper credit.

Scriptural teachings on the subject:

(1.) In order of services,

as instituted by our Lord, He first washed his disciples feet, as an example of loving, humble service; then he ate with them a meal, which Paul calls the Lord's Supper, in token of Christian fellowship and brotherhood: and, last of all, he instituted the communion of His body and blood.

(2) Concerning the communion observance, the scriptures may be summarized as follows:

(a) The basic truth, as taught by Jesus in John 6: 48-63, i, e., Jesus is the bread of life. Anyone eating his flesh and drinking his blood has eternal life. The Word and the Spirit constitute the life, available to the believer.

(b) This basic truth, Jesus enshrined in the sacrament of the loaf representing his body ("the word made flesh"), and the cup symbolizing his blood ("poured out for the life of the world.") Matt. 26:26-29, Mark 14:22-25; Luke 22: 14-23; Paul also understood the sacrament of the communion to symbolize participation in the death and life of Jesus Christ. I Cor. 10:14-17; 11:23-26.

In John 6:53, "Then Jesus

said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," again in the same chapter, verse 56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." From these scriptures we notice the necessity of participation in these emblems that we may have life.

I Cor. 11:26-30, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." Paul shows us there is a condition of unworthiness which would place a person under condemnation, yet, he gives a rule whereby the objection can be re-

moved, and that, by self examination, I don't think the Apostle puts forth the thought, just that we may examine ourselves, in order that we may have a knowledge of the objectionable cause, but that we should examine ourselves, and if we find sin, the logical thing is to correct it by the scriptural way.

(1.) Some of the things which the scriptures mention as disqualifying are as follows: Insincerity, hatred, faction, strife, jealousy, malice, railing, covetousness, reveling, fleshly lusts, adultery, wickedness, ungodliness, denying the Lord.

(2.) The scriptures teach that under such circumstances it is "impossible to eat the Lord's supper," and that those who are thus "guilty of the body and blood of the Lord" are not benefited, but rather made worse, and because of their guilt "eat and drink judgment unto themselves."

3.) In order to participate in a worthy manner, the communicant must experience in his heart the identification with Christ, which these emblems signify.

a) An acknowledgment of unworthiness within ourselves.

(b) Living faith in Jesus Christ, as our all sufficient Savior.

(c) Loving, loyal obedience to Him as our Lord."

In the light of the scriptures, there is much more to Christian living than we think. Especially this service which concerns us so very much, because our spiritual life depends on our regard for it, and the fact that we are worthy, or unworthy to participate in this service.

I have used this as a love feast service, so as to be able to include the service of feet washing, which is given to us for a spiritual cleansing, and in connection with the supper and communion, which is not a complete service without feet washing.

My desire is that we might be more concerned with our attitude towards this service, that we might correct the disqualifying things whatever they might be. And I am sure the Lord will take care of the blessing.

Wauseon, Ohio.

CHURCH FEDERATION

B. E. Kesler

Part II

Having seen the federation of the Calvinistic and Lutheran systems to be an impossibility, we now turn to the consideration of the federation of the many denominational systems of theology that differ from either of the two considered in No. 1 of this series of articles, and that also differ among themselves as to the plan of salvation. All of these latter systems, it is presumed, believe in conditional election, or that salvation is offered to all mankind on conditions set forth in the New Testament. None however, believe that man can save himself, or that he can merit salvation by "works of righteousness which he may have done."

At the same time, "We are created in Christ Jesus unto good works which God has ordained that we should walk in them." Also, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the

city." And "If any man love me, he will keep my commandments." While obedience to the commandments does not really save, yet fearful consequences result from our refusal to obey them. These commandments are given under two heads, positive and negative, "Do" or "Do not," and one is as important as the other. Even the decalogue is given under these two heads, e. g., "Honor thy father and thy mother," and "Thou shalt not kill," are examples.

Now we are told, "Who-soever shall break one of the least of these commandments, and shall teach men so, shall be called the least in the kingdom of heaven." Matt. 5:19. "Swear not at all," v. 34; "Resist not evil," v. 39; "From him that would borrow of thee turn not away." v. 42; "Give not that which is holy unto the dogs, Matt. 7:6; "If ye forgive not men their trespasses, neither will your father forgive your trespasses." Matt. 6:15. "Love not the world, neither the things that are in the world, if any man love the world, the love of God is not in him." I Jno. 2:15.

Now it is not stated what the "world" and the "things

of the world," that we are not to love, are. These we shall now consider. "World" we understand to mean: "the lust of the flesh; the lust of the eyes; and the pride of life." Anything unholy, unrighteous, or ungodly, in the lives of men and women. Labor unions, secret lodges, dancing, card playing, drinking and its associated evils, gambling, reveling, and such sins. Who will say that these belong to the Christian, or, that any one can do these and be a Christian?

"Be not conformed to this world." Rom. 12:1. "In like manner also, that women adorn themselves in modest apparel, not with broided hair, or gold, or pearls or costly array." I Tim. 2:9. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." I Pet. 3:3. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." I Pet. 1:14. Everybody knows that the modern styles of knee dresses, short sleeves, bare breasts, pompadoured hair and fashionable headgear is a plain

violation of these scriptures. For women to wear men's apparel, overalls, anklets, go barelegged and dress themselves in this way is but to invite insult from the opposite sex.

These negative commands are designed to govern the public, social, and private life of God's children in such a manner as will show the distinction between the church and the world, and in a very definite manner affect the future destiny of both. Now to reconcile and unify the mind of the religious world on these negative commands and secure obedience would require a radical change in the mind and way of thinking on the part of many professing Christians; and if anyone thinks that he can do it, he has "the floor." What do you say? "Be ye doers of the word, and not hearers only." Jas. 1:22.

Another class of sins comes under this classification, the works of the flesh, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such

like: of the which I tell you before, as I have also told you in time past, that they which do such thing shall not inherit the kingdom of God." Gal. 5:19-21. That these are implied negatives will not be questioned, by any Bible student, and to (continue to) violate them is to forfeit final salvation.

A positive command as distinguished from a negative command, demands the performance of the thing commanded; e. g. "Repent and believe the gospel," the golden rule, Matt. 7:12; the Lord's prayer, Matt. 6:9-13, Luke 11:2; the law of trespass, Matt. 5:23, 18:15-21; faith, "Without faith it is impossible to please him," Heb. 11:6; Repentance, "God commandeth all men everywhere to repent," Acts 17:30; Christian graces, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity." II Pet. 1:5-7. Nonconformity to the world, "Be not conformed to this world." Rom. 12:1, I Pet. 1:14; and any command

requiring the performance of some duty.

It will be noted, the distinction between a negative and a positive command is, it forbids the doing of the thing named in the command, while a positive command demands the doing of the thing commanded. As to the former, the Bible says, "they that do such things shall not inherit the kingdom of God." As to the latter the Bible says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Now to form a union or federation, upon which the Protestant churches could agree to see that these negative and positive commands could be enforced by all the federating churches, would be a hopeless undertaking. Not to enforce them would be to forfeit our right to the tree of life and our admission into the holy city, which we could not afford.

In our next article we shall consider the ordinances of the New Testament which the church is supposed to keep.

Goshen, Ind.

THE WAY OF THE TRANSGRESSOR IS HARD

J. F. Marks

"Good understanding giveth favor: but the way of transgressors is hard." Prov. 13:15. Ever since the creation of the earth sin or transgression has brought hardships to the human family.

First think back to the time of the garden of Eden where the first sign of transgression took place. God commanded Adam and Eve that they could eat the fruit of all the trees in the garden except one, the tree of the knowledge of good and evil. God told them that if they partook of this tree they would surely die. Through their transgression came death which is still on the earth.

As time went on and people multiplied on the earth, they drifted away from God into wickedness. They did not reverence God and failed to recognize Him as their maker.

I think of the days of Noah when only eight righteous persons were on the earth. Here we see that

the transgressor's way was hard. The earth was flooded with water wiping all transgressors from the earth.

We notice later on that the children of Israel had many troubles and hardships because of transgression. All through the ages even to this day transgression has meant hardship.

We see it taking place in our day: envy, hatred, and greed have caused a terrible war, the result of which was suffering, misery, destruction of human lives and property. The trouble and hardships it has brought has not come to an end yet. If there had been enough for each other it would never have taken place.

We see the hardships of drunkards, and people who have become involved in the habit of smoking and chewing tobacco, of poverty and destitute families. How sad to think that even women engage in these habits, causing many of their offsprings to suffer ill health because of these and other evils.

We see also that not only the guilty suffer. Small children are suffering because of not being properly clothed because of the evil

of fashion and pride. The fashion is not to dress for warmth and protection but for looks, even in cold weather. Rather than dress sufficiently many people will shiver and risk sickness and suffering. Much could be brought out in regard to the suffering of the body because of sin and transgression.

It seems people in our day do not see and realize the misery and sorrow that is brought upon them because of transgression. Which will we choose—the hard ways of transgression or the plan of salvation brought by Christ? If we let Jesus in our hearts He will cleanse us from all sin. He says follow me, "My yoke is easy, and my burden is light." Matt. 11:30. How many in our day find it so? He is coming some day to take His servants to the haven of rest. Are we ready?

Many are suffering in this world because of transgression, to those who will not repent and believe, the worst is yet to come.

Felton, Pa.

The death of Christ on the cross is the most vital truth of the Bible.

THE HEALING POWER OF GOD

Bessie Black

I was afflicted for more than a month with carbuncles. I was in the hospital for 10 days. I had six large carbuncles on my neck besides some on my breast and head.

No one can realize the suffering I had, but my dear Jesus knew it all and He was with me all through my suffering. I had nice nurses and a christian doctor, but God was my best physician.

I feel that I cannot tell of half the power that God will give us if we trust Him. There were some who did not think that I would recover but I trust that they now realize that it was the healing power of God that enabled me to recover.

I believe that our suffering is for our good and also that of others around us. Just think of the suffering that Job went through years ago. Even his wife told him to curse God, but he told her that she talked as a foolish woman. Read I Peter 4.

I am afraid that too many put their trust in man in-

stead of God. I believe that suffering draws us nearer to God. Let us not have our minds on this world so much. We have only one life and that is short. What we do for Christ will last. Let us all labor to save souls.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:20.

There are folks around me for whom I am praying that God will create within them an obedient heart and righteous spirit. Talking alone does not always do good, but God has the healing power to heal our hearts as well as our bodies, if we ask Him and trust in Him.

God has answered my prayers and he will again, if I trust Him. Have we any time to waste, as Christians, when the world is going so fast toward hell and damnation? The time is short. Let us make the most of it since God has spared our lives, and has pointed out the way. We are here to-day, will we be here to-morrow?

Prepare to meet thy God. Be ye also ready for in an hour that ye think not the

Son of man cometh. Matt. 24:44. If any of you who reads this piece had not given your heart to God, I want to say with a heart of love, do not delay. Do not delay, life is too short to neglect your soul.

I want to write and tell of some of my experiences while I was in the hospital in my next piece. Let us all live nearer to God and ask him to heal our souls as well as our bodies.

The important thing is that we submit to God's will and ask Him to heal our soul, for these bodies will decay but the souls will go before God who gave them.
Dayton, Va.

NEWS ITEMS

WESTERNPORT, MD.

The Broadwater Chapel congregation of the Dunkard Brethren church met in council on April 6, 1947, with our elder, Jonas Broadwater in charge. The meeting was opened for business in a spiritual manner.

The matter of selecting delegates for the District meeting was discussed. Sister Bertha Dorsey and Sister Hilda Sines were elected as delegates. The matter of selecting

an evangelist for our series of meetings was considered. Elder. Otto Harris of Antioch, W. Va., was selected.

Our series of meetings will begin August 29, 1947, and continue for at least ten days. Our love feast will be Sept. 6, 1947. Those of you that know the power of prayer remember us at this place.

You are all kindly invited to join with us in these sacred services. May God bless and keep us till we meet again.

Carl Broadwater, Clerk.

WANTED

A copy of "The Life of Christ or Harmony of the Four Gospels" by E. S. Young.

Grover C. Busser,
North Canton, Ohio.

MECHANICSBURG, PA.

We, the Mechanicsburg Congregation, held our love feast May 10 and 11. Our services opened at 2:15 Saturday with hymn No. 47. Bro. Stump read Psa. 73 and led in prayer.

After hymn No. 223, Bro. Marks spoke to us using Jas. 2:17-24 as a text. After hymn No. 671, Elder Joshua Rice spoke to us from Col. 3:1-11. Following hymn No. 395, Bro. Dewey Shaffer read I Cor. 11 and Elder Ord Strayer spoke on the examination services. The service closed at 4:30 with our Elder, A. G. Fahnstock leading in prayer and the congregation singing one verse of "Come Holy Spirit."

At 6:30 we met for lovefeast services with Bro. Stump officiat-

ing. About 70 surrounded the Lord's tables and it seemed to be a glorious service. We had with us eight members from four other states, glad to have you come. May the Lord bless each of you who came so far to be with us is our prayer.

Sunday morning, we met for Sunday school at 10 a. m. with 92 present. Then Eld. Ray Shank led the devotional services. We sang No. 76 and Bro. Dewey Shaffer spoke to us from Eph. 6:11-18. Eld. Ord Strayer spoke of the Prophet Elijah. Services were closed with hymn No. 496 and prayer by Bro. C. F. Weaver.

Thus another meeting was over, long to be remembered I hope. May we all try to be all of one mind and work together for the Kingdom of our Heavenly Father is our prayer.

Harry L. Junkins, Cor.
R. 2, York Springs, Pa.

SUBSCRIPTIONS

We now have the revised mailing list in use and all renewals received before May 15, 1947 should be correct on your address label. Thanking you for the numerous subscriptions paid in advance. A number of subscriptions are still due.

—Editor.

PUBLICATION BOARD OFFERING

All congregations please remember to lift an offering for the Publication Board sometime in June. Each dollar sent entitles you to send the Monitor to someone who would not otherwise receive it.

APPRECIATION

In reading the piece headed "Affliction" in the May 1st Monitor, I was much impressed. Perhaps God afflicted me for some reason, I do not know.

I was in the hospital five weeks, and very soon after I went, Bro. Kesler and Bro. Gunderman came and anointed me and I know that is what helped me to get along so nicely. I have been home a number of weeks and am getting along very nicely, although I can only go away when some one takes me in their car as I can not walk very well yet.

But in His own good way I will leave it with Him to help me as He sees fit.

I take this way of thanking all the brethren and sisters for all they did for me and the many prayers that went up in my behalf to the Lord. I received nearly 100 cards.

Emma L. Stuck,
Goshen, Ind.

OBITUARIES

CHARLES BICKELHAUPT

Charles Bickelhaupt, son of Chas. and Dora Bickelhaupt, was born near Arlington, Ohio, Sept. 22, 1894, and died April 24, 1947, at the Toledo hospital.

He was married to Cuba Conn of Arlington, Ohio. To this union were born 2 sons, Charles Robert, and one with the mother died at birth.

On January 1, 1920, he was married to Hattie M. Webb of Bradner, Ohio. To them were born seven children, four dying in infancy.

He is survived by his wife and four children; Charles Robert, of Toledo; Mrs. Alice Vermett of Toledo; Arthur A., of Kansas, Ohio; Helen Joyce at home, and six grandchildren.

He came to Toledo when a young man.

Shortly before his latter marriage he accepted the Dunkard faith. A few weeks before his death he was anointed. He bore his suffering patiently and will be missed by many friends and relatives.

Funeral services were conducted at the church near Fostoria Monday, April 28th, at 1 p. m., with Elder W. A. Taylor officiating, assisted by Elder Melvin Roesch. Text: "There is but a step between me and death." I Sam. 20:3. !

His body was laid to rest in the Bradner cemetery.

Ada Whitman, Cor.

HARRY THOMAS BROADWATER

Bro. Harry T. Broadwater died April 3, 1947, at his home in Bloomington, Md., at the age of 32 years, 8 months and 14 days.

He was the son of Ephraim Broadwater and the late Ida Rounds Broadwater, who preceded him in death six years ago.

He was united in holy matrimony to Blanche Beeman October, 1934.

To this union were born three sons: Wilber Thomas, Clarence Benjamin and Leo Delmos, all at home. Surviving besides his father, wife and children, are five brothers and two sisters: Stanley of Lona-

coning, Md.; Wheeler and Marshall of Barton, Md.; Edison and Darius of Westernport, Md.; Mrs. Mary Broadwater of Barton, Md.; and Mrs. Lucinda Greene of Frostburg, Md.

In the year of 1936 he united with the Dunkard Brethren of the Broadwater Chapel congregation and he attended worship whenever it was possible for him to do so. His voice in singing God's praises and hymns will be greatly missed in the church and at home.

He had been afflicted most of his life, and for the past six years was unable to work. He will be sadly missed by all that had acquaintance with him.

But there is hope of meeting him in the great beyond. He said he was in peace with God and was ready to meet his Saviour. What a great promise we have in this.

Short services were held at the home at 1:30 p. m. followed by services in the Church of The Brethren, Westernport, Md., at 2:30 p. m. April 5, 1947.

B. F. Lebo of Carlisle, Pa., conducted the services. His text was II Cor. 5:1. He was assisted by Bro. George Dorsey of Salisbury, Pa., and Rev. Emmert Dettra of the Church of The Brethren. The body was laid to rest in the Philos cemetery, Westernport, Md.

Carl Broadwater.

WEARING OF GOLD

Wm. H. Kinney

We have a wonderful God and He has given us so many precious promises. He sent

his only beloved Son into the world to die and He shed his own blood that we might live. Yet we are so unthankful that we want to change His word, just a little, so we can do as we please: then we try to make out that we are doing His commandments. It is like Saul did when the Lord sent him to smite the Amalekites and utterly destroy all that they had. We see how the Lord punished him in I Sam. 15:1-26. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:3.

Now, if we do not keep His word and do the things that He says, we are not obeying. If we say in our hearts we will not do like Israel when the Lord told them how to do. When they disobeyed, the word came to them. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls." But they said, "We will not walk therein." Jer. 6:16 and the 17th verse says, "Also I set watchmen over

you, saying, hearken to the sound of the trumpet. But they said, we will not harken."

We understand that they said it in plain words, but we do it in our minds. We are trying to deceive, so we make a double sin out of it, thinking that we may get by with it. We are just deceiving ourselves for the Lord will not be any more merciful with us if we try to hide it.

We can't hide anything from God, but when we want to do anything that is against God, we will try to make out that we do not understand that it is wrong.

If we will go to God with it and really want to trust it with Him, he will show us the wrong. These are little things and we should keep them off of our bodies, for it is the little foxes that spoil the vine and they are worse than the big ones. The little ones grow and become "pets" and are harder to get rid of. The only way we can get rid of them is to kill them—and how we hate to kill pets. But the Bible tells us not to adorn our body and when we do that we are starting to let the little "fox" in.

I Pet. 3:3, "Whose adorning let it not be that outward adorning of plaiting of hair, and of wearing of gold, or of putting on of apparel," then verse 4 says, "but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." So we read and understand that he means that Gold is not to be worn. "Gold for ornament and jewelry of all kinds, shall not be worn." Polity Booklet.

Some say, "God looks on the heart," and that is true, and whether we are officials or not and do such things, we have a proud heart and want to follow the fashion of the world.

Our church polity teaches against such and if each and every member would live closer to its teaching we would have a purer and more obedient church and our light would shine brighter than otherwise.

I have heard some say, "how are we going to keep these things out of the church?" My dear brethren and sisters, God's word tells us just how it is done and

we must live up to God's laws, or we are not fit for the kingdom. When we will not follow God's word, it is nothing but unbelief and lack of faith.

We have no one to blame but ourselves and we know that God has no respect for persons and, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

The world knows what we claim to be and they know that we are out of place, when we wear gold and fine clothing and it is as disobedience to God's word to wear gold as it to be disobedient in anything else.

The word of our Lord Jesus Christ says we should not go to law and that we should not steal. God means just what He said. But it isn't any worse in the sight of our Lord than it is to wear gold or to follow any of the other fashions of the world, for it is all God's teaching and if it is let go where will the church be. The church is partaking of their sin so it is up to each

of us to try and keep all the little "foxes" out. If we would keep our own corner bright, the elders would not have such a job on their hands and we would have a pure church.

Unless all the things are gotten out, it makes no matter what it is, we can not have a church that is pure, for there is too much of the worldly fashion coming in which is against God's teaching.

Now let us all work together, that we may have the same mind and the same spirit and glorify God with the same mouth.

Dallac Center, Iowa.

BEATITUDES

Charlie M. Kintner

Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom and healing all kind of sickness and disease. His fame went through all Syria: and a great multitude of people followed him from Galilee, Decapolis, Jerusalem, Judea and from beyond Jordan. And looking on that great multitude, He went up into a mountain with his disciples

and set himself in a position that all could hear. He taught them of the blessedness which is upon the one who possess the following characteristics and virtues, and also the honor and rewards they will receive.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5:3. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God thou wilt not despise." Psa. 51:17. "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones." Isa. 57:15.

"Blessed are they that mourn: for they shall be comforted." Matt. 5:4. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that

mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:1-3.

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth. and shall delight themselves in the abundance of peace. When Jesus comes and reigns with the saints here on earth a thousand years.

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11:4.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6. "Therefore thus saith the Lord God, behold, my servants shall eat, but ye shall

be hungry: behold my servants shall drink, but ye shall be thirsty: behold my servants shall rejoice, but ye shall be ashamed." Isa. 65:13.

"Blessed are the merciful: for they shall obtain mercy." Matt. 5:7. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Psal. 41:1. "For if ye forgive men their trespasses, your heavenly Father will also forgive you." Matt. 6:14.

"Blessed are the pure in heart: for they shall see God." Matt. 5:8. "Lord, who shall abide in they tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly; and worketh righteousness, and speaketh the truth in his heart." Psal. 15:1-2. "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:3. In baptism we are regenerated and purified through obedience to the word of God.

"Blessed are the peacemakers: for they shall be called the children of God." Matt. 5:9. "Follow peace with all men, and holiness, without which no man shall

see the Lord." Heb. 12:14. Make peace with God. "And the peace of God, which passeth all understanding, shall keep you hearts and minds through Jesus Christ." Phil. 4:7. "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. "And the fruit of righteousness is sown in peace of them that make peace." Jas. 3:18.

"Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." Matt. 5:10. "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

"Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6:22-23.

"Now the end of the commandments is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I Tim. 1:5.

Box 163, Greentown, Ind.

TAKING FROM GOD'S WORD

J. D. Brown

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19.

In Rev. 22:18-19, John agrees with the apostle James, when James calls the gospel a perfect law. John says that we cannot add to it or subtract from it therefore it is a perfect gospel. We cannot add to a thing that is perfect for if we do it is no longer perfect but faulty. Neither can we take away from a thing that is perfect for if we do, again we spoil it and it is no longer perfect but faulty.

If I add to the gospel or take away from the gospel in my preaching, I fail to preach the gospel of Christ but I preach my own or Brown's gospel which is unable to save any souls.

Paul says, let the mind of Christ be in you and if so, it will be impossible for us to

add or subtract from God's word. If we are in possession of the mind of Christ, we will not contradict God and say that this commandment or that one is not essential. The Holy Spirit does not lead away from God's word but it comes as a teacher, teaching and bringing to our remembrance the things that Jesus taught. The Holy Spirit agrees with all the teachings of Christ and if we add to or subtract from the word of God, it is sufficient proof that we are not in possession of the Holy Spirit.

We have people today taking away commandments that are for the salvation of the soul. We live not by bread alone, but by every word that proceedeth out of the mouth of God. He did not give us any non-essentials.

They tell us that baptism is not essential and thereby deny the word of God. "Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. "We are of God: he that knoweth God heareth us; he that is not of God heareth not us." I Jno. 4:6.

The apostles are of God, he that knoweth God heareth them and those are false prophets who fail to hear the apostles that have written the mind of Christ.

Some take away foot-washing, an ordinance that Jesus instituted shortly before He ascended into heaven. Jesus, "began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." No part simply meant, no friendship, no heirship, no relationship. But Peter, realizing the position he was going to be in said, "Lord, not my feet only, but also my hands and my head." We have people just like Peter today who refuse to carry out this teaching. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have

done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Jno. 13:5-15.

Some want us to believe that feet washing was a Jewish custom. What? Peter a Jew and did not know their customs? Peter could not understand this because he had never seen anything like it in all his life, for it was performed in an entirely different manner than anything Peter had ever known. You will find methods of feet washing for spiritual cleansing in the Old Testament but nothing performed like this was.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Paul in this verse is asking us to present our bodies holy, acceptable unto God, but we find people all over this broad land who are presenting their bodies contrary to the teachings of the scripture.

Women bob their hair contrary to the Bible; Paul tells us that it is a shame for a woman to be shorn or shaven, but if a woman have long hair it is a glory to her. Many bob their hair, curl their hair, use lipstick and paint to change their appearance, wear gold earrings and finger-rings. Dear reader, if you are guilty of any of these worldly fashions, quit it and do not displease God any more. God even hateth a proud look and what will He think of you, what will He say to you on the judgment day?

I do not believe it possible for those who are guilty of these things to present their bodies, holy, acceptable unto God. I see men, who claim to be representatives of Jesus Christ wearing gold watch chains, gold rings and gold tie pins. How do these correspond with the scriptural teachings against the wearing of gold and the adornment of our bodies. These things satisfy the carnal mind. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

Paul tells us that the

gospel of Christ, is the power of God unto salvation to those that believe it. It will raise the dead, those who are dead in trespasses and sins. It will open the eyes of the blind, the spiritual eyes. It will make the lame to walk, for it is a lamp to our feet and a light to our pathway. However, if we take away, subtract from the gospel, then we destroy the power of the gospel, and it is unable to raise the dead from sin, open the spiritual eye sight, and guide our feet for it is no longer the way of holiness. Our lamp has gone out and we are like the foolish virgins, in darkness and not knowing what to do when the bridegroom comes.

Oh that we may have the light of the gospel to guide us into the kingdom so that we will not be obliged to appear before the judgment seat of Christ in darkness, with that woeful sentence "depart from me I never knew you. When we take away from the gospel, it reacts and in place of life it brings condemnation and death which destroys both soul and body in hell.

Poplar, Mont.

BELIEVE THE BEST

Men like to talk, to gossip, too;
I've even heard that women do.
So here and there, and up and down
From door to door; from town to town,
The strangest stories float about,
Until humanity you doubt.

Is ever any fellow fair?
Or is there goodness anywhere?
Of course there is! More good than
than bad,
That's what I've found, because I
had a simple rule I could
apply

To ev'ry rumor floating by;
A simple rule, a simple test:
Believe the best:
Forget the rest.

The fellow who's a little wrong
Is very seldom helped along
By making any act of his
Look blacker than it really is.
The fellow slipping now and then
Will try to get on his feet again.
If those around him day by day
Will rather act the oher way
And try to give him credit for
The man he is—and maybe more!

What people say to you, to me,
Is what a fellow tries to be.
To make a man throw out his chest,
Believe the best,
Forget the rest.

We'll all be happier, I'm sure,
And more old friendships will endure,
And more new friendships we will form,
The hearts of all of us to warm,
If all are slower to believe
Suspensions that will make us grieve.
Be just a little more inclined
To mention only what is kind—

If we will lend a listening ear,
But only good reports to hear.

Yes, life will have a lot more song,
Believing right than thinking
wrong!

Whatever rumor may suggest,
Believe the best,
Forget the rest!
Selected, Mrs. Orville Royer,
Dallas Center, Iowa.

ADULT SUNDAY SCHOOL LESSONS

July 6—Acts 13:26-52
July 13—Acts 14:1-28
July 20—Acts 15:1-21
July 27—Dan. 5:1-31
Aug. 3—Acts 15:22-41
Aug. 10—Acts 16:1-18.
Aug. 17—Acts 16:19-40
Aug. 24—Acts 17:1-21
Aug. 31—Acts 17:22-34
Sept. 7—Acts 18:1-22
Sept. 14—Acts 18:23-19:12
Sept. 21—Acts 19:13-41
Sept. 28—Acts 20:1-16

PRIMARY SUNDAY SCHOOL LESSONS

July 6—The Idol's Defeat. I Kings
18:17-40.
July 13—Wanting Others Posses-
sions. I Kings 21:1-16.
July 20—Facing Our Sins. I Kings
21:17-29.
July 27—Elijah's Ascension. II
Kings 2:1-11.
Aug. 3—Elisha Performs Mir-
acles. II Kings 2:12-25.
Aug. 10—A Dead Boy Restored to
Life. II Kings 4:18-37.
Aug. 17—A Girl, A Prophet, and a
Leper. II Kings 5:1-14.
Aug. 24—Elisha's Heavenly Defend-
ers. II Kings 6:1-23.
Aug. 31—Stubborn Disobedience
Punished. II Kings 17:1-23.
Sept. 7—Doing What We Know. II
Kings 23:1-23.

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Sept. 14—Restoring God's House and
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Sept. 21—Concern for God's People.
Neh. 1:1-11.
Sept. 28—Memory Chapter. Psalms 8:
1-9.

BIBLE MONITOR

Vol. XXV

July 1, 1947

No. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONSCIENTIOUS OBJECTOR

A conscience objector is defined as one who objects to a proposition or scheme because it is contrary to the dictates of his conscience or what he believes to be right or wrong. A conscientious person is one who is regulated by his conscience.

Since we believe in God our Heavenly Father and Jesus Christ our Savior, all our rules of right and wrong should be based on God's word, the Bible, and therefore this article does not include any who are conscientious objectors from any other basis.

We find C. O's. and the non-resistant spirit already back in the Old Testament in such as Joseph, Daniel and Isaiah but it is especially emphasized in the New Testament by Christ and His

followers. Christ completely disappointed the Jews when, instead of overthrowing the Roman power and setting up a Christian church-state, taught peace, humility, love, and submitted to the abuse and persecution of His enemies.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18:36. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:44-45.

"Wherefore come out from among them, and be

ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17-18.

Realizing some of the good points and the Political power it would have, the kingdoms of the world tried to unite Church and State, thousands of years ago. Caesar and several of his followers met with little success but Constantine and Theodosius the Great, effected the union which was to cause severe trouble and persecution for the free-thinking Christians for nearly a thousand years. The two kingdoms do not have the same purpose, the same power behind them and do not use the same methods so they cannot work together.

Through much suffering and untiring efforts by many, a few were able to separate themselves and worship according to their conscience, what they believed to be right and wrong, and the denominations of today are an outgrowth of that movement. After all the labors and persecution

of our forefathers are we going to forsake the Bible teachings and follow the crowds, do as others do regardless of our conscience?

Christ taught us how to live that communion with God and the salvation of souls could be brought about. He taught us to love our fellowmen—even our enemies—and thus there could be no strife and war. When we follow all the Bible teachings and ordinances we will be in tune with God and have a spirit that loves one another and labors for the good of all humanity.

War, greed, jealousy, striving for our own interests regardless of the feelings of others or what the Bible might teach, separate us from God. The purpose of the war machine, regardless of what part we do in it, is to destroy and subdue the enemy by any means that man devises. If we do not actually take life we are to help, influence or furnish others with the means and ability to do it.

As Christians we are free moral agents only as far as God's word allows us to be. As servants of any nation past or future, we are free

moral agents only as far as that nation may direct.

As long as sin is in any nation it cannot be united with the followers of Christ. If war is ever to cease it will only be brought about by obedience to the teachings of Christ and His followers, regardless of the suffering it causes. As soon as there are enough of the Christian principles instilled in the lives of men that they will strive to correct the differences that arise and consider the good of others then we can look for peace, in the community, in the church, in the nation and in the world.

Let us meditate a little; in the last war or any war how much suffering, sacrifice, and yielding of individual desires can we list, so much that it is hardly conceivable; also just how much good did this all accomplish, I read that each time they finally gathered around a conference table and decided what the final result should be.

Now can we imagine what the result would have been if a like amount of suffering, sacrifice, and yielding of the individual desires would have been used to

bring about agreement, love and obedience to God's word by the nations concerned?

Then in the end which would have had the best results for the happiness and upbuilding of humanity and which would have lasted the longer?

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 15:58.

THIS ISSUE

Each individual who has been helped financially in Civilian Service of World War two by the Dunkard Brethren Service committee, has been asked to contribute an article of their experiences for this issue of the Bible Monitor. We are sorry that so few have responded but thank those who have.

We hoped to have a record for their future reference, for the strengthening of the rising generation, and that those of all ages and different stations in life might have a better understanding of the problems and

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feelings of the Conscientious Objector.

We dedicate this issue, to all who have served time in Civilian Service; to all who have contributed toward the support of them and their dependants; to those who have given spiritual and moral support and advice; and to the members of our Service Committee who have given their time, advice and labor not only to these but to many others who were in the draft age.

—Editor.

TESTIMONY FOR PEACE

Ord L. Strayer

The teachings of the Bible on non-resistance are not restricted to a few obscure and isolated passages. Neither are they limited to the Sermon on the Mount as some believe who are willing to accept the Bible as generally authentic but believe that the teachings of Jesus on the Mount were idealistic and impracticable. The theme of peace and good will is repeated over and over so often and in so many different instances and contexts that honest persons can hardly escape the conviction that this theme is an inseparable and highly important part of the gospel of Jesus Christ.

Paul writes: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." There is real danger of losing sight of the real enemies of the Christian life. Evil so frequently comes to us through the instrumentality of human be-

ings that we lose sight of the fact of evil and personify evil in the deeds of men who have embraced evil philosophy. If a misdeed is committed we single out the individual who is responsible, exhibit him on a figurative pillory and mete out punishment in proportion to the crime. It is assumed that the evil to be wrestled against is the man, rather than the power of satan, under whose domination the man acted. But, as the Apostle Paul writes, our conflict is against spiritual wickedness. Our primary concern is not to overcome men, but to overcome satan who causes men to act in an evil maner. Therefore, our real concern is to overcome the spirit of evil, which is satan.

Spiritual weapons are essential to spiritual conflict. Paul, after describing the nature of the struggle in which the Christian is to engage, goes on to prescribe the "whole armor of God" which is the Christian's effective weapon and enables him to withstand in the evil day, and, having done all, to stand.

During the past few years the Dunkard Brethren

church has been undergoing a severe test. One aspect of that test has been whether or not her young men are thoroughly grounded in the doctrine of non-resistance. Whether we are willing to admit it or not, Christians constantly find themselves in situations in everyday life which test their non-resistant position. But this is the first time the position of the Dunkard Brethren church has been tested in actual war conditions and it is interesting to note the reaction of our young brethren "under fire" or in the actual testing stage.

We had not looked ahead except when preparations were instituted, and the efficiency with which they functioned are a fine commentary upon both the young brethren who were affected and the men who were charged with the responsibility of contact, between our drafted brethren and the provisions that were made for objectors. Without tendency or desire to boast, it may be said that a suprising few of those of our members who were drafted failed to take advantage of the assignment to Civilian

Public Service work.

In a number of respects the CPS program was not ideal but it was far and away better than the lack of arrangements which characterized the relation between the objectors and the Government during the first world war. None except those who experienced both situations can capably draw a comparison between the two. It may be that if, in the future, there should be the necessity of dealing with this subject again, the experiences of Civilian Public Service in the second world war will dedicate the institution of an entirely different plan. However, even if a future plan should be necessary (which God forbid) and such a plan should be built along lines similar to that we have just experienced, our cooperation should be no less hearty. If we are given an opportunity to do constructive instead of destructive work we should encourage the improvement of such an opportunity, and give it such support as we can because of the good that is in it.

There is no particular value in lamenting those aspects of the past in which

one has failed, and in which the record cannot be changed. There is a great deal of value, however, in building in the light of past errors, to reach new heights. Certainly there is much we can learn from the experiences of the past few years. Can we visualize what our testimony for peace will be ten or twenty years hence, in the event that similar circumstances might surround us? Can our testimony be made more effective and stronger than it has been? I think it can.

The Christian is in the world but not of it. One of the most outstanding differences between the teaching of Christ and the teaching of the Old Hebrew leaders was that Christ taught positively, that is objectively. The Jews had been accustomed to the dry, dogmatic, hide-bound teaching of the Scribes and the Pharisees which was negative in substance. It was the sort of teaching which attempts to bring about by legalistic maneuvers that which should have been done and could have been done with far greater efficiency, by concentration on the strengthening of the

Spiritual life. Repeatedly it is recorded that Jesus said, "ye have heard it said of old time" "But I say unto you" and then follows one of the positive, simple, objective teachings which prompted the biographer to record, "for He taught as one having authority, and not as the Scribes." The outstanding feature of the teaching of Christ was the pedagogic principle which has been made the model for all good teachers since Christ's short stay with us in the flesh.

The lesson we must learn is that we cannot merely say that we will not participate in warlike activities nor prepare for war. We have a God-given opportunity to show that the mercy and helpfulness that Christ gave us as examples are more effective than the force to which nations resort in the settling of difficulties. We also have an opportunity to show that an earnest and sincere desire to use the "Golden Rule" in our dealings with each other, individuals or nations, will almost invariably prevent the rise of situations which selfishness and so called "self preservation" dictate,

must be settled by resort to arms. Let us as a church set in operation a constructive program of helpfulness to the ignorant, the unfortunate, the displaced, (there are millions) the sick and the needy. Let our young men and women prepare themselves for service (which is the first step towards preparation for leadership) and actually and actively engage in the war "from which there is no discharge." Then if the time comes that we are compelled to again take a stand against participation in war, we shall have a record of positive action behind us which will show that we are actively interested in the salvation, not the destruction, of men.

The writer is greatly indebted to thoughts expressed by Ernest W. Lehman on pages 1035-36 in the February issue of the Christian Monitor.

Vienna, Va.

The sweetest songs are lived not
sung,
The hand speaks better than the
tongue,
Our deeds trace deeper than our
pen
And write upon the hearts of men.

STANLEY L. MARTIN

1. I did not enjoy the time I spent in C. P. S. nearly as much as if I were at home with my folks and friends, but got along very well and made many, many new friends. The first three months were the hardest as my wife had stayed at home. After that I went home and took her and our car along back with me, then time went faster and everything seemed much brighter. I feel that I did the right thing by going to C. P. S. and would take the same course over, I believe, if I had it to do again. As I do not believe in killing or helping to make it possible for someone else to do the killing, I conscientiously felt I could not take part with the armed forces. I also believe I did more good in C. P. S. than I would have, had I gone to prison, although I heard a sermon against us who went to C. P. S. He thought we should not cooperate with the government by going to C. P. S. but should all go to prison instead. However, I later found out that he had secured deferrments for all of his boys.

I think that I had many helpful experiences in C. P. S. after over thirty months of it. I also learned many different ideas and views of the Bible as there were boys in camp from many different denominations. Of course they too think that their church is doing right, and it certainly gives one something to think about, as to just who is doing and living the right way. (This is the reason that we need to study our Bibles and pray more that we may be guided aright.)

2. I spent one month at Lyndhurst, Va., where the project was

reducing the fire hazard and beautifying the Blue Ridge Parkway which is the new extension of the Skyline Drive. This project consisted of building stone fences, terracing and seeding, grading, cutting and burning brush and dead trees.

The camp was then moved to Bedford, Va., in February, 1944, as the work was nearly completed at Lyndhurst when I got there. At Bedford the project was cutting dead Chestnut trees which were killed years ago by the blight. We had to cut the trees down, saw the log into five-foot lengths and split the lengths in sizes convenient to carry. This got quite tiresome as it was the same routine month after month. The wood was used for tannic acid and paper pulp. I spent four months in this camp and transferred to a Hospital Unit under Brethren jurisdiction also, at Sykesville, Md., 20 miles from Baltimore. Here friends opened their home to us and really made us feel as if we were part of the family. This certainly helped a lot as we always had somewhere to go and usually something special to do.

I worked on the hospital ward for five months and certainly had many interesting experiences. This ward was fairly quiet although we occasionally got some rough patients who stood quite a bit of watching. I was then lucky enough to secure a position in the kitchen which I kept for 16 months. I liked this very well with the exception of being inside all of the time. It was my job to prepare the vegetables for the cooks. I had nine patients to help me however, which made the job more of a supervisory job, and not very hard

for any of us. I certainly enjoyed working with these patients and had a number of interesting experiences. One of the boys then transferred to New Windsor Rleief Center, who drove one of the tractors on the farm, so in February of 1946, I applied for his job and got it. So after a three weeks' trip to Florida, where my folks were spending the winter, I took this job over on March 16, and remained there until I received my discharge on July 10th, at which time, we immediately left for home. I liked my job on the farm very well and learned many different things about their methods of farming in the east. We farmed on the contour system there which proved to be quite complicated at times. The hospital grounds included nearly 2,000 acres of land of which about 1,000 were under actual cultivation. There were 38 buildings, nearly 3,000 patients and 500 employees here. So it was quite a large institution. In fact, it is Maryland's largest mental institution.

My wife spent nine months on the Ward at the Epileptic Colony. She did not like it at all at first, but later was made the Assistant in Charge and got along fine. She then secured an office job which she liked much better and kept for some time, and then was made private secretary to one of the head doctors which she liked much better still. She then had her own private office.

We spent 25 months at the hospital and can say that we were treated exceptionally well by most of the administration.

3. I do not believe that we had to endure many persecutions or hardships during our C. P. S. ex-

perience. Only for a few minor instances when we were called "yellow" which did not bother us.

However, there was a little flare-up when were were at Bedford yet, which resulted in a number of articles in the local paper against us. But it was brought on by some of our own boys who were seen doing things and going to places in the town of Bedford that they shouldn't have been. It had been pretty well forgotten though by the time we left camp for Sykesville. There were also a few such incidents at Sykesville but mostly had happened before our arrival there.

I do appreciate the financial help the Dunkard Brethren gave me for the first five months in camp and also for the donation which I received a short time ago. But they were also very lax in trying to contact and encourage the boys in camps. I personally feel that most of them made a terrific failure here.

I do want to say also, that I think the Church of The Brethren did a splendid job of administering their C. P. S. program, of which I was an assignee. Although they had many troubles and headaches, I believe it was a big success. They had to be quite strict because of government regulations but certainly tried to treat us boys right and alike.

5. I think the best way for us to maintain the Spirit of non-resistance is to read our Bible and try to live as it tells us. We must let our light shine in the right way so that we can be good examples for others to follow. Missionary work is also a splendid way to try to teach others of Christ's ways. We should all support this to the full-

est extent and help in any way possible.

Pioneer, Ohio.

JOHN J. CARPENTER

In view of the threat of war that seemed to be hovering around us in 1939, General Conference appointed a committee to appeal to the President for military exemption for our members, who might be drafted, should war be declared, for the reason that we are a peace loving people, and feel that it is wrong to destroy life according to the Scriptures. Rom. 13:9 and Jno. 18:36. Also that we might escape some of the trials suffered by those drafted in World War I, and sent to camps against their will.

The result of the committee's work in cooperation with other peace loving people, was the C. P. S. camp, which the government established for work of national importance, to which the C. O.'s were sent to work.

Though the boys were taken from jobs at home, mostly farming, to do work of national importance, it seems to me that the work we did at home was far more important, both to us and the government.

I am very thankful to the church, and others who are near and dear to me, for their support, both spiritually and financially.

I met several young men of other faiths while at camp, that were there, without the support of their church, or loved ones. One young man in particular that I wish to make mention of, his own father told him if he wouldn't fight for his country, he needn't ever come home again.

Brethren, it isn't an easy task to leave the ones that you love and have them so bitter against you. It takes a lot of love for the Master to take the stand this man did.

Wauseon, Ohio.

FRANK D. SHAFFER

It would be hard to tell of the value of the time spent in C. P. S., but will try and give some of my experiences and value it was to me.

Before going to camp, I looked at camp as being a place of Christian young men and that everything would be run in a Christian manner. The first night I got to camp, I still thought the same, the way the other campees helped to show me how to make my bed and showed me around to the camp way of life. I wasn't at camp long until I heard vain language from the campees and swearing such as I thought would not be in camp. It made one think of Satan being every where and that you had to be on your guard against sin in camp. As time went on, I found that there was much sin in camp such as, card playing, gambling, picture shows, smoking and many others that a Christian had to abstain from.

There were some in C. P. S. that seemed like brothers and were there to fulfill their purpose. I had to watch my talk and walk of life in camp as well as at home.

I had to stand alone on my belief and why I believed that way, and couldn't rely on parents or elders to do my talking, but had to take my own stand which strengthened my belief.

The first two months, in Denison,

Iowa, I spent in the camp garden which I enjoyed very much. The gardens were of an interest to me and the vegetables did very good. There were around 15 acres that two of us took care of, besides extra help now and then. The gardens supplied camp with fresh vegetables, besides the camp canned from eight to ten thousand quarts of vegetables out of the gardens. Denison camp grew more of their own vegetables than any other camp.

The project work at Denison was to prevent soil erosion. Different crews of boys would work in terracing, tileing, surveying, fencing and building earth dams.

After 6½ months I transferred to Luray, Virginia Camp. The work there was the maintenance of the Shenandoah National Park and of the Skyline Drive which went through the park. The skyline drive is 107 miles long and there are 180 thousand acres of park territory. The main purpose of this camp was to fight forest fires, and secondarily, for maintenance of park and drive. There are five lookout towers in the park. I spent three months in one on fire duty. We would spend a week at a time in these towers and then return to camp for a week. The towers were located from 6 to 50 miles from camp. The days and nights went slow for the first week, but I enjoyed it very much as I would spend hours studying my Bible and I could get closer to God than ever before and feel it was a great spiritual growth for me.

After eight months at Luray, the camp closed and I was transferred to Powellsville, Md., where I was

discharged after being there almost two months.

The work at Powellsville was working in swamps to drain them. We worked in hip boots in the mud. The weather was warm and the mosquitos were plentiful.

I want to express my appreciation and thanks for what the church has done in supporting me and my family while I was in camp, and for the donation the church gave me after I came back from camp.

Stoystown, Pa.

C. P. S. REFLECTIONS

Walter W. Bird

As we look back over the past few years of war, it is well, I believe, for us to stop and meditate upon the issues involved. Just what have we as individuals and as a church accomplished? Have we as individuals and as participants in the C. P. S. program been spiritually strengthened and drawn to a closer fellowship with Him who should be our example? Have we as a church held aloft the torch of the gospel through these dark years? Or have we allowed our lights to become dim and have followed the "path of least resistance?"

Regarding personal enemies, Christ said, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But I say unto you, that ye resist not evil. Ye have heard that it hath been said thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for

them that despitefully use you and persecute you." Matt. 5:38-44.

Here we have an apparent negative command of non-resistance "Resist not evil," but it is immediately followed by the positive command to love, bless, do good, and pray for our personal enemies. Jesus while here on earth lived a life of non-resistance, yet there was nothing negative about His life. He never condoned evil, but neither did he overcome evil with its own methods. Christians are to overcome evil with good. Rom. 12:21. It has been said that "the best way to kill our enemies is to love them to death."

There are other reasons for refusal to bear arms, however. There is a vast difference between the way a Christian should treat a personal enemy and the way one government treats another in time of war since neither party to war practices the teachings of Christ. Christians are not to take part in government as they are "strangers and pilgrims." Heb. 11:13-16 and I Pet. 2:11. An Englishman passing through the United States does not take part in its politics. The Christian's citizenship is in heaven. However, the Christian does not deny that civil government is a divinely appointed institution and it is our duty to obey the laws of the land as long as they do not conflict with God's laws. Acts 5:29.

It would be well if we would take time to compare Romans 12 with Romans 13. We might call Rom. 12 the Christian's chapter and Rom. 13 the state's chapter. It is the duty of the Christian to minister, teach, shew mercy, 12:6-8, while the duties of the state are to terrorize evil, render judgment, and bear

the sword (or impose penalty). 13:3-4. The Christian is to abhor evil and cleave to that which is good. 12:9. The state is to execute wrath upon him that doeth evil 13:4. The Christian is to continue instant in prayer. 12:12. The state is to attend continually upon the above mentioned duties. 13:6. (Terrorize evil, render judgment, etc.

The Christian is to avenge not himself because vengeance belongs to God, 12:19, and God often uses the state as a revenger to execute wrath. 13:4. Yes, dear reader, the Christian's apparel very poorly adapts him to participate in the affairs of the state. Eph. 6:13-18. If we apply the Christian power (love) to the state, we wreck the state and if we apply the state's power (force) to the church, we will wreck the church. The one purpose of our being in this world is to lead others to Christ. Failing this, we have lived in vain.

In the popular mind, the objector to war is intolerable because he is thought of as a "slacker." People commonly think of "pacifism" or "non-resistance" as being equivalent to doing nothing—thus looking at it from the negative side. But this negative approach stems from the Christian's positive belief that his relationship with others should be built on the Golden Rule. The purpose of the C. P. S. program was to provide work of national importance whereby the objector could perform his period of service removed from the war effort and yet be of benefit to humanity.

However, I am made to wonder just how effective the program was. True, the government was more or less rid of a problem child, attempt-

ing as much as possible to establish C. O.'s in remote regions, calculated to prevent trouble and to keep non-resistance from spreading. Due to this and combined with the fact that we oftentimes were assigned to trivial jobs benefitting only a few instead of the nation, morale became low. Consequently, I among many other applied for a transfer and was sent from Downey, Idaho, to Dayton, Ohio, to work in a mental hospital.

This work I came to like quite well, although to most people who have not shared in the dull routine life of base camp, it might prove quite distasteful. I worked there over two years and came to be in charge of an incontinent ward of 60 patients. My duties consisted of barbering as well as washing windows, scrubbing floors and giving medication. When time for my discharge came, I was reluctant in a way, to leave "my patients," and they also hated to see me leave. Not a day passes but I think of some of them and wonder how they are. I consider the work done in mental hospitals by C. P. S. men, to be the most important thing to come out of the program. True, there was an employee on the ward when I went there and there was one when I left, but the employee who works merely for his check doesn't cultivate the friendship of the patients. One of the most important things in the recovery of the mentally sick is for them to feel that their attendant is their friend—that they have some one to look after them who has an interest in them and really cares.

I am sure that all of us who have been in the C. P. S. program are grateful to the church for its

material help. While at times the work was uninteresting and not particularly beneficial to humanity, yet I have had many interesting experiences which mean much to me.

While life becomes more complex and times become more perilous, II Tim. 3:1-5, let us maintain our spirit of non-resistance and remain apart from the world. The best way to accomplish this is to teach and preach the Bible in all of its purity. To counteract the government's attempt to get young men while still in their formative years, parents should live consecrated lives before their children and teach them earlier in life regarding Biblical doctrine. William Ross Wallace has said, "The hand that rocks the cradle rules the world."

Box 46, R. R. 1,
Amboy, Ind.

HAROLD R. VAN DYKE

1. I suppose the most important and valuable thing about the time which I spent in C. P. S. was the carrying out of the commandment that Thou Shalt Not Kill. I believe that the next most valuable thing about my time in camp was that I was working with people who never went to church and who did not know what the church stood for and had not even heard of the things for which we stood. Since I spent most of my time on detached service I learned to know more people who did not attend church and I feel that they at least knew what we stood for and they seemed to respect us for it. I feel that this is of great value in carrying out the teachings of the New Testa-

ment, too.

2. The first six months I spent in camp 45 at Luray, Va. While there, I was fireman for the camp for three months during which I took care of the fires in the buildings during the day and also kept the tools in the wood-shop in working condition. This did not take all my time so in my spare time I made several pieces of furniture which I shipped home and now have in use. The rest of the time I was in camp I was working with a crew out in the mountains marking the boundary of the Shenandoah National park, cleaning the rocks out of the ditches at the side of the roads and fighting forest fires. Also I worked in the office of the Park Rangers for several weeks typing up a book of the park history which was to be published. The outstanding experience while at camp was Christmas day of 1943; all the boys were having a little program in the recreation hall when the fire siren blew and they called for volunteers for fire fighting. I went out with quite a large crew, all of which knew we were going to miss out on the turkey dinner which had been planned for us. We were out all afternoon and about 4:30 they brought us each a sandwich and some hot chocolate for which we were very thankful. It had started to rain and freeze in the afternoon and this helped to put the fire out so about dark we started for the trucks down over the ice-covered rocks which made it very hard hiking. About 9:30 we got back to camp very tired and found that they had postponed the dinner until the next day, so we got our share after all and were very thankful

for it.

In the spring I signed up for a dairy farm in Wisconsin. I stayed at this place for 18 months during which time my duties were that of a regular hired man doing the chores and regular work on a dairy farm. These people took my wife and I and the baby in their own home just like one of the family and did just as much for us as our own family could have. We appreciated this very much. I had some very good experience in dairy farming and learned a whole lot of things about farming which I would have missed had I not had this opportunity of serving in C. P. S.

The last six months I was on another dairy farm and had some more experience in a little different method of dairy farming. These folks were very nice to us, too, and here we lived by ourselves in the upstairs of their home.

During my two years I had some very good experiences for which I would not take a whole lot.

While in Wisconsin all the boys who could, got together every five weeks for a meeting. Every fifth Sunday, we in the south three counties of the state, would meet in a home of some Mennonite people and have Sunday school. After Sunday school we had a speaker from some church who would give us the sermon and after the sermon we would have a pot luck dinner. These meetings were looked forward to by everyone and we all enjoyed getting together and telling our troubles to each other very much.

3. As for persecution and hardships, it seemed awfully hard at the time but we really had it pretty

nice considering everything. It did seem hard when some of the others of our friends were at home and making good while we had to be away and having to depend on others for our needs but it could have been so much worse that now looking back, doesn't seem that we had it very bad after all.

4. We appreciated the help from the Dunkard Brethren church very much as that was all we had to go on for a while. My wife was in the hospital for two weeks one time and we had the doctor out to the house several times. The one time when she was sick, if it had not been for the help from the church, I don't know what we would have done for money to pay the bills with. We want to thank the Dunkard Brethren church very much for the help which they gave us during the time which I spent in Civilian Public Service.

Tipp City, Ohio.

HARRY A. SHUMAN

There are probably quite a few who think that C. P. S. camps were perfect, and that it was wonderful to go there. Considering that we had the privilege of going there rather than an enforced military training or prison, it was very good. We had to leave home, family, friends, etc., the same as the military men, but when in camp we did not have quite as strict a discipline. Camp rules were made by a group of campees.

I would surely not want to go to camp again, but my experiences, what I learned, and the friendships made while there; I would never want to part with.

I was inducted into Grottoes, Va., Camp No. 4 on Aug. 3, 1945. My first opinion of camp was very good, because a new man almost always is greeted by the best men in the camp. Of the three camps that I was in, Grottoes was the best. I later found out that all men in a camp are not perfect. Quite a number smoked, and there were many rough men who swore and some who drank.

At Grottoes there were not many of this type of which I was glad. It was rather quiet and the rules were followed closely. At 10:15 p. m. they rang a bell, and everyone in the dormitories was to be quiet for devotions. At 10:30 another bell rang for all lights out.

In the mornings we arose at 6 a. m. and had breakfast at 6:30. After breakfast it was always quiet and many men had devotions. They also had a prayer room where we could go for special devotions. Spiritual upbuilding and growth was very much stressed. Wednesday night prayer meetings were fairly well attended, and also Sunday services. On Sunday we had two services, one in the morning and one in the evening, and sometimes an Amish service in German for the afternoon.

Here our work was Soil Conservation, which was sorely needed in that part of Virginia. In the summer our work was fence building and building dams of brush or logs in the gullies.

Some people treated us just wonderful and cooperated fully with us, while others treated their animals on the farm better than us. On one occasion we were coming to camp from project when a carload

of boys drove up behind us, and one boy got out on the running-board of the car, and threw pliers and other things from the car, at us. When the supply was exhausted they drove ahead of us and stopped. When we went past they threw stones and fairly large rocks at us but none was hurt.

At Grottoes our main hobbies were: woodworking, leathercraft, photography, and hiking. Hobbies were stressed in order to keep our minds and hand occupied so that our morale would be good. I learned to make some very nice and useful things from wood and leather. I also spent much spare time hiking which gave me opportunity for photography. We had a well equipped dark room where we could develop and print our own photographic work.

After spending nine months at Grottoes, that camp was closed and I was sent to Luray, Va. There the work was national forestry. Fire trails were kept cleared as well as foot-trails through the mountains. I worked in the laundry and did not get outside much. The men were a rough, noisy lot, in general, and we had no quiet 15 minute devotional period before retiring as at Grottoes. About their only hobby was leathercraft until our men arrived, then we fixed up a dark room and did some photography work. Our drinking water was fine at both camps.

I was there but two months when word came that camp was to close. But soon better news came, news for which I was waiting. I was home on week-end leave when Colonel Kosh, director of Selective Service, was at Luray and said that all fathers would likely be eligible

for release in August. You can imagine how we felt.

Soon I was transferred to Powellsville, Md., so I went on week end leave and reported there for work on Monday. When I arrived I received definite word that I would be released in August.

The work at this camp was soil conservation in the swamp land. Clearing the jungle from the swamp and preparing to build ditches to drain the swamp. We always worked in hip boots and these often were not high enough. We often slipped and fell in the dirty swamp water. Here the campees were mixed, some nice men and some rough. The drinking water was warm and cloudy. For the first week nearly everyone assigned to this camp was sick. The climate was hot and humid also, being often about 110 in the sun and no breeze to keep cool.

I had a bronchial condition so the climate was hard on me, I only worked about two or three weeks while there, being sick in quarters the remainder of the time, one month and 19 days except for week ends and furloughs.

There were almost no hobbies here, in the summer at least. After our project hours, men would work among the farmers. The public relations were wonderful. I was released on August 22, 1946.

My time spent in C. P. S. was hard, but it was, I believe, well worth it. We profess to be Christ-like (a Christian) so to be that way we must obey the teachings of and be like Christ, who is the "Prince of Peace." He has taught us so much against carnal warfare and so much about doing good, even to our enemies, that our life in camp

will help to show to others that we are trying to fulfill these teachings in our lives.

I am sure that I cannot tell you how much I appreciate what our church has done in supporting me, by paying for my stay in camp; for the gift we received upon release, and also the allowance given monthly to my family. This helped through a critical time.

In trying to maintain the spirit of non-resistance it would be good to have sermons based on this thought, and to teach it thoroughly to our young people, not as our own teaching, but as Christ's teaching.

Carlisle, Pa.

LIVING PEACEFULLY

Kyle T. Reed

As the war clouds gathered over Europe the late part of the '30s and talk of conscription gained momentum in the U. S. many questions concerning the issue arose in my mind and it was necessary for me to find a satisfying answer for each of them. The answer really had to be more than satisfying—it had to be right and in harmony with the peaceful way of life which Jesus so carefully demonstrated to us.

The doctrine of non-resistance which we faithfully promised to follow at the

time of our baptism came in for some thorough studying. I literally tore it into bits and tried to find some means whereby I could be justified in accepting service in some part of the armed forces, for you see it would have saved me a lot of criticism and from being the recipient of many derogatory remarks of which I was very much afraid at that time. Then here was the matter of money to consider, for surly money is a very necessary item in life and the liberal army pay was quit a contrast to the thought of being in CPS and having to work for no money and even having to furnish one's own clothing and whatever else he happened to want to buy including trips home on furlough.

Of course it was not necessary that I limit my thinking to the army and CPS for there was the alternative to military training, i. e., prison, and it came in for its share of consideration. However, I could not see in it the opportunity of constructive work which I believed Jesus would have us doing whenever possible. It is true that many of the Apostles and Christians

from that time down to the present have gone to prison and we should be very grateful for that heritage. They did not have such an opportunity as we to choose from. For them it was either imprisonment or going a way which was not in accord with God's revelation to them, of His way of life. They are the one's who in the name of Christ have paid the price that we are now able to enjoy the privilege of living in a manner, through a period of all out war, that is devoted to the upbuilding of our nation.

The men, who thought-out the last great war (World War I), stood firmly on their belief of not bearing arms certainly made an indelible impression on the mind of our government and contributed more than most of us realize to making possible the present plan of Civilian Public Service, for had they not been steadfast, those in authority over us would not have recognized any such thing as conscientious objection to war because of religious training or belief. Let us be grateful to them and let their lives be an inspiration to us to be strong

and follow the instruction of Jesus as they did, and as the Apostles and other Christians did before them.

To me Civilian Public Service is the more constructive alternative to service in the armed forces of our nation during a period of universal military conscription of all the youth of our land. It was recognized and approved by the Federal government after the plan was first submitted to it by representatives of the historic peace churches. It is recommended by our Church to its members and it is a period of service in which the Kingdom of God can be glorified.

With all these facts in mind I left home on the dark, rainy morning of May 26, 1942 for CPS. Most boys who entered CPS were given a week or so of orientation work. They were given the medical immunization recommended for the protection of their health. The work through this period consisted often of washing windows, scrubbing floors, mowing grass, and other general maintenance and clean-up work that needed to be done around the camp grounds.

Most of the camps into which we were inducted were abandoned CCC camps.

The buildings usually consisted of several barracks, each of which would house from twenty to sixty men depending upon the camp location, a kitchen and a mess hall, a chapel, two or three office buildings, a recreation building, garages and shops for storing and repairing the equipment. After the period of orientation the men were distributed to different crews to go out and work on project.

At Weeping Water, Neb., I was duly initiated into camp life by washing windows and scrubbing floors and then I went on to the project to work with a shovel, shoveling dirt for constructing a dam. Our work there was largely that of helping farmers gain control of soil erosion which had the upper hand on their farms. By surveying and laying out their fields on the contour and by filling in and seeding their gullies they could farm and not lose their top soil. By farming on the contour they also conserved much water which soaked into the soil instead of running off as it usually

did when the fields were farmed up and down the hills.

At Terry, Mont., I was among the first sixty men who arrived there from other camps to set things in order for the project work which started as soon as the weather permitted. During the first year there I worked in the pumping plant which supplied water for irrigating approximately 15,000 acres of land. Through the winter of '43-'44 I worked in the caterpillar shop where we overhauled the tractors and heavy equipment used for leveling land on the irrigation projects being developed. The next summer the electrician who had been in charge of the pumping plant the previous year decided to go to the west coast to work, so the responsibility of the plant and supplying water for irrigation to the farmers, fell upon my shoulders. With the aid of another CPS man and a discharged soldier we had no difficulty in keeping plenty of water in the ditches for the farmers.

In December, 1944, I left base camp and went into detached service at Howard, R. I. The work there was en-

tirely different than anything I had ever done, for that is where the state hospital for the mentally ill is located. The next day after arriving there I was placed as an attendant on a suicidal ward where some seventy sick people lived. I worked there for six months and then was transferred to Poughkeepsie, N. Y., to work as an attendant on a suicidal ward in the Hudson River State hospital. The appearance of a mental institution as one drives through the grounds is very attractive but the conditions under which the patients are forced to live inside the walls of the buildings are a shame to our people. A number of unpleasant incidents were caused by some of us who found conditions existing which we could not let continue without voicing our disapproval. By reporting these conditions we caused some regular attendants to lose their jobs and then would follow a period of very unfriendly criticism which after it was all over proved to only strengthen our position and we were respected all the more for what we had done.

This brings up the ques-

tion of persecution which is usually associated with the term Conscientious Objector. I believe the word is in itself rather misleading for when we hear it mentioned, the first thing we usually think of is someone being whipped or stoned or sitting in a damp, dark prison with bread and water for food; but perhaps Jesus did not mean that we would always be persecuted with physical or bodily abuse when He said, "Blessed are ye, when men shall revile, and persecute you, and shall say all manner of evil against you falsely, for my sake." Notice that besides using the word persecute, He also used the words "revile" and "say all manner of evil against you falsely, for my sake." In CPS I feel quite certain that our mistreatments were limited to being reviled against and having people speak badly of us. Very few C. O.'s were beaten or otherwise abused bodily.

Before being drafted this thought of being reviled against was very, very difficult for me to face. Now that CPS is history for me I can see that the criticism I received from other persons was a very helpful thing.

First of all in facing this problem we must remember that Jesus said, "But when they deliver you up take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your father which speaketh in you."

When we are away from home and someone starts asking us questions we can answer directly or evasively but we should consider the fact that the person asking the questions is doing it either to obtain information, which he sincerely wants to know, or else to put us in an embarrassing position. Usually I believe it is the former. For that reason it is always best to answer directly and really rely upon God to fulfill His promise of speaking through us in such circumstances. If we answer otherwise, we are lost before we start for God cannot speak through mouths that are closed and we cannot become stronger through faith that is not exercised. In the future I believe special study and Bible classes will pay us big dividends for we will be much better equipped to face

the problems in a frame of mind which is molded and shaped for God to use. Group discussion brings about a more thorough understanding of a problem than is usually obtained through individual study but without individual study, group discussion loses much of its value.

The educational program of CPS is worthy of mention. In base camps we studied such things as first aid and accident prevention, foreign language, foremanship training taught by the technical staff, fire fighting, and once a week we had chorus practice. This program was directed by the assistant director and an educational committee. Religious life of the camps was directed by the assistant director and a religious life committee. In every camp where I lived I was called upon to serve on the religious life committee. We planned the church services for Sunday morning and evening, mid-week prayer meetings, and a regular Bible class. Usually Bible study was directly from the Bible but sometimes such courses as Christian Courtship and Marriage and Christian Home were

studied. After entering hospital work much of our spare time was devoted to preparing ourselves for relief work abroad as a more positive testimony of our doctrine of non-resistance.

On the evening of V-E day we had one of the most impressive services during the whole of my CPS experiences. It was nothing elaborate or lengthy, but it was a meeting of thanksgiving which came from the very bottoms of our hearts. I've never seen the depth of sincerity any deeper in a whole unit than it was that night. V. J. day made us feel very grateful in our hearts but preceding it was the most atrocious act our nation had ever inflicted upon any other nation—the dropping of the atomic bomb. For the end of hostilities we were very grateful but for homes all over the world which would never again be complete our hearts were heavy.

Our church did very fine work in supporting us financially while we were in CPS and action taken at the last conference was certainly a token of love to us. My home congregation has ever been an inspiration to me and they

have supported me both royally and loyally. I feel very keenly my unworthiness of the care and attention they have given me. For all that each of you has done, may I say, "Please accept my sincere thanks. I appreciate everything you have done and will always be grateful to you.

MCC Relief Unit,
Canadian Church Mission,
South Suburb, Kaifeng,
Honan, China.

OTHERS

The food that I share with others
Is the food that nourishes me.
The strength that I spend for others
Is the strength that I retain.
The freedom I seek for others
Makes me forever free.
The pain that I ease in others
Shall take away my pain.
The load that lift for others
Makes my load disappear.
The good that I see in others
My greatest good shall be.
The love that I feel for others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me.

Sel.—Women's Activities Letter.

M. C. C.

Truth, crushed to earth, shall rise
again,

Th' eternal years of God are hers;
But Error, wounded, writhes in
pain,

And dies among his worshipers.

—Bryant.

DIRECTORY CPS MEMBERS

Directory of members who served in Civilian Service camps and their congregations:

Arnold, Albert, Ridge, W. Va.
 Bird, Walter W., Plevna, Ind.
 Blocker, Paul D., Englewood, Ohio.
 Carpenter, John J., Pleasant Ridge, Ohio.
 Flora, Joseph E., Dallas Center, Iowa.
 Gunderman, Reinhold O., Goshen, Ind.
 Haldeman, Floyd J., Quinter, Kans.
 Harris, Gilbert, Ridge W. Va.
 Kendall, Eugene L., Plevna, Ind.
 Kesler, B. E., Jr., Goshen, Ind.
 Martin, Stanley L., Pleasant Ridge, Ohio.
 Reed, Harold W., Carthage, Va.
 Reed, G. H. Hayes, Carthage, Va.
 Reed, Kyle T., Astoria, Ill.
 Reed, Lloyd B., Astoria, Ill.
 Reed, R. Nelson, Carthage, Va.
 Reed, D. Paul, Carthage, Va.
 Rounds, Chas. E., Broadwater Chapel, Md.
 Rounds, Orval, Broadwater Chapel, Md.
 Rounds, Albert N., Broadwater Chapel, Md.
 Rupp, Denver B., Pleasant Ridge, Ohio.
 Shaffer, Frank B., Waynesboro, Pa.
 Shuman, Harry G., Mechanicsburg, Pa.
 Smootz, Virgil T., Ridge, W. Va.
 St. John, Clifford B., Pleasant Ridge, Ohio.
 Swihart, Norman C., Goshen, Ind.
 VanDyke, Harold R., Englewood, Ohio.
 Woodiel, William J., Goshen, Ind.

PRAYER TIME

The while she darns her children's socks,
 She prays for little stumbling feet;
 Each folded pair within its box
 Fits faith's bright sandals, sure and fleet.

While washing out with mother pains,
 Small dusty suits and frocks and slpis,
 She prays that God may cleanse the stains
 From little hearts and hands and lips.

And when she breaks the fragrant bread,
 Or pours each portion in its cup,
 For grac et okeep theri spirits fed,
 Her Mother-heart is lifted up.

O busy ones, whose souls grow faint,
 Whose tasks seem longer than the day,
 It doesn't take a cloistered saint
 To find a little time to pray!
 —Ruby Weyburn Tobias in
 The S. S. Times.

So when a good man dies,
 Wor years beyond our ken
 The light he leaves behind him lies
 Upon the paths of men.
 —Longfellow.

SENTENCE SERMONS

Fear of tomorrow robs us of today. Faith today will free us from fear of tomorrow.

One always gains

strength in each temptation he overcomes.

No one is delivered from temptation unless he is also fully determined to keep out of it.

Education begins at the mother's knee, and every word spoken within the hearing of little children tends toward the formation of their character.—H. Bal-lou.

The present day ministry needs a warming up with Holy Spirit power. The laity could profit by a similar experience.

"Salvation belongeth unto the Lord." It is his purchase obtained by Christ's death on the cross.

Sinners live to die; the Christian dies to live.

As we walk in the light, God gives us the needed light to walk in.

Don't give up, whatever you do. Trust in God. See things through. Go on, go on, and keep on going in the strength of the Lord.

Courage is not the absence of fear, but the overcoming of fear.

You cannot do God's part.
God cannot do your part.

LOVE

A tender fondness, sweeping o'er
the soul

Toward the One our heart doth
hold most dear,

A wistful yearning for His presence
sweet,

A glorious happiness, when He is
near.

Unmeasured anguish, when His
face is hid,

An aching heart, an agony un-
known;

A cheerless home, a soul unsatis-
fied,

A crushing sorrow we must bear—
alone.

A rapturous joy, a blissfulness un-
told,

When to His fellowship we are re-
stored;

A daily longing, just to see His
face,

A constant watching for our
precious Lord.

A sweet contentment, walking by
His side,

A daily wish to please Him here be-
low;

A holy fear to grieve His loving
heart,

A prayer that in His image we may
grow.

—Sarah Carter Lewis.

Selected by Ethel Beck.

BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MEDITATION ON OUR GENERAL CONFERENCE

We should unitedly thank our Heavenly Father that so many have been able to attend another General Conference. Some were delayed by floods and snow and others by misfortunes but all arrived safely for the meeting.

As far as I can learn, we had the best representation, from the entire Brotherhood, on record. Several times the attendance has been just as large, but never so regular for all sessions nor did they gather as early.

I was especially impressed with the singing and the general fellowship together. The business was fairly large, especially for the various boards and committees.

The interest shown, the christian spirit toward one

another's opinions, and the sincere desire to dispose of matters in accord with New Testament teachings; was especially noticeable.

It was encouraging that the general trend of sermons, speeches and actions taken was, that we might be more united on the methods of obeying the New Testament teachings; that we might plan and build for the future of the Dunkard Brethren church; that we might use the means and talents given us for the furtherance of God's kingdom; and that we might train and encourage the rising generation to be faithful and carry on the Lord's work.

A notable concern was expressed, especially in many prayers, for those who are sick, afflicted and aged.

God blessed us with desirable weather, food, shelter and very little sickness.

Sunday morning, Sunday school convened with 400 in attendance. Eld. Ray Shank was superintendent and nine teachers assisted him in carrying out the program.

To my knowledge, fourteen different states were represented.

Some Thoughts Collected From Sermons Heard

Apostasy — beware of false teachings. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Tim. 4:7. The best way to hold our young people faithful, it to lift up and live Christ in our own lives.

Good old path—God planned it and gave it to us through His Son. "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for

your souls." Ecc. 6:15-16.

Unity—with God. We must accept and follow His plans. Unity with His children. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." Jude 20.

Highest office—Minister of the word of God. Must be the right kind because their purpose is to save souls through the word of God. They must be God called, God qualified, God sent. Willing to observe and teach all of God's word.

Bond of Perfectness—Love. Love for God and love for our fellowman. It is useless to try to please God without love. I Cor. 13.

Disobedience — God always had a law for His people. God's promises and penalties are sure. If man disobeys, God will punish, some in this life and others in the next.

Our vows—to man—to God. Many are concerned about their vows to man. History warns us that we should always be concerned about our vows to God. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole

duty of man." Ecc. 12:13.

CONFERENCE ECHOES

Sylvia Parker

Saturday Afternoon

Sermon: Bro. George Dorsey of Maryland.

Subject: Making Our Choice. Jos. 24:15.

We all have a choice to make, as Joshua did. Life is a continuous trend of decisions. We must decide between good and evil.

Let us stop and consider the way in which we are traveling. Look into God's word, read the signs. Listen to what He says.

Saul, and the rich man are examples of choosing evil. Solomon, David, Ruth, are fine examples for choosing the good.

Elijah and Daniel were not afraid to stand alone for God. Are we?

We must go forward in the Lord's work and not backwards. That is the purpose of this conference.

Saturday Evening

Sermon: Bro. Harry Andrews of Missouri.

Subject: Apostasy. I Tim. 4th chapter.

The nature of apostasy, is

a condition of departing from the living God.

We have the same Satanic spirit to fight, as they did when Jesus was here.

What is the cause of this apostasy?

The temptations become too great and they fall away.

This condition should confirm our faith to be steadfast. We are to grow in grace from day to day.

Let us not lust after evil things, as the Israelites did.

We should have the love of Jesus Christ in our hearts to the extent that we will want to do the things that the church asks of us.

We must show love, kindness and patience to those who are departing from the faith.

There is a challenge for the church today. We answer it by holding up Jesus Christ to our young people. May each of us be a living monument of Christ and the church, that we may give this heritage to those who follow after us.

Sunday Forenoon

Sermon: Bro. A. G. Fahnestock of Pennsylvania.

Subject: The Good Old Paths. Jer. 1:6-10; 5:30-31.

The condition of the chil-

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Paul R. Myers, Greentown, Ohio, Associate Editor.

dren of Israel. The prophets prophesy falsely, and the people loved to have it so.

The devil works gradually. The people were blinded, didn't recognize they were being deceived.

People have good intentions, but they are worthless unless they are according to God's word.

Let us take a retrospective view of ourselves, and see if we are lacking anything. If so, ask for the good old paths.

We must come out from among the world, and not hold the forbidden things.

Read the gospel of God's great love, and we will set our affections on things above.

Does the good old path appeal to us? The children of Israel said, "We will not walk therein." May this never be said of us.

Sunday Afternoon

Sermon: Bro. Ord L. Strayer of Virginia.

Subject: My obligation. Psalms 116:12-13.

Because it's a free acceptance of Christ. Thankful for the plan of salvation, and His great love.

We must have an abiding and complete faith. A recognition of stewardship, all belongs to God. We must not misuse the blessings of God. I owe God a fully created life. God wants men of strength to be able to serve him faithfully.

Fear God, and keep his commandments. Jesus taught by precept and example, and he supplied the need. So must we.

I will take the cup of salvation, and call upon the name of the Lord.

Second Speaker

Sermon: Bro. Melvin Roesch of Ohio.

Subject: Unity. Psalm 133.

Unity: uniformity, agree-

ment, harmony.

Permeate unity in the God-head. The water, the spirit, and the blood, they agree in one.

Called into fellowship with the Son. Then we have agreement with Christ.

Opinions are worthless to us. A conviction is an idea that holds you.

We must be guided by the same spirit.

The carnal nature must be kept under subjection, that spiritual nature may live.

Our unity will measure our progress in the church.

Oh God, we pray that the church may work together in unity. It is one of the most precious things that can come to us.

Sunday Evening

Sermon: Bro. D. W. Hostetler of Ohio.

Subject: The Highest Office. Titus 1:1-10.

The highest office is the ministry of the gospel. The conversion of sinners, is the most noble work a man can engage in.

We need preachers that are God qualified, God ordained, and God sent. Men who are willing to preach the whole gospel. Full of the Holy Spirit. Who

have been with Jesus.

Shepherd, a leader, whose duty is to feed the flock. The responsibility of the minister.

Woe be unto me if I preach not the gospel. If we or an angel from heaven preach any other gospel, let him be accursed.

Monday Forenoon

Sermon: Bro. Wm. Carpenter of Ohio.

Subject: The Lord Our Righteousness. Jer. 33:15-16.

Righteousness, is right living, holiness.

"Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." The people try to set up their own righteousness.

The Jews were God's own chosen people, but were ignorant of his righteousness.

Christ was righteous, holy, pure. He knew no sin. He suffered for the unrighteous. All for you and me.

The Saints trust in the righteousness of Christ. We are not saved by the works of our own righteousness; but according to his mercy he saved us.

Out of a heart of love,

serve God, as He would be served.

Second Speaker

Sermon: Bro. Clarence M. Stump of Pennsylvania.

Subject: The Separate Life. II Cor. 6:14-18.

"Wherefore come out from among them, and be ye separate, saith the Lord."

If we would only apply our lives in such a way that we would obey his word.

It is the duty of every minister of the gospel to cry out against the evils, which are among the people. God is a God of order, and the same is true in our Christian living. We need self-examination, daily.

Let us come out from among them, and not mix up our Christian religion with the things of the world. If our light becomes darkness, how great is that darkness?

Let us remember the covenant that we made with God, and the church, to be faithful in all things.

Monday Afternoon

Sermon: Bro. Hayes Reed of Virginia.

Subject: The Valuation of the Eternal Soul. Matt. 16:24-28.

The promise of Jesus Christ to save us from sin.

Gen. 3:15.,

Jesus placed a value on the soul of the Samaritan woman, forgave her sins.

Jesus' death on the cross, He placed the valuation of the soul, above His own life.

Eternity in hell or heaven, described. Rev. 20:10; 21:21. Are we concerned about others, as we are about ourselves?

The Soul of man is precious. It is worth more than all the material things in this world.

Many are lost through carelessness. Careless in devotional life.

Let us tell the story of Jesus, and his love for lost souls, to dying humanity.

Second Speaker

Sermon: Bro. Dale Jamison of Kansas.

Subject: An Exhortation to Well Doing. Gal. 6:9.

This text is a comfort to the true believer. If we become discouraged, let us go to God. If we go to man we will find some one weaker than we are,

Our eyes must be centered upon heaven, and heavenly things. Let us be careful how we step, there is danger in falling away from the faith.

Steadfastness. Because

we believe in the risen Christ, victory is sure, death can be defeated.

From what does weariness rise? Discouragement, difficulties, unbelief, unwillingness to do what should be done, not obeying the church.

An exhortation to the young people to give their life, a living sacrifice, wholly to God. Heb. 12:1. Cast aside all things which hinder our Christian life. Unwillingness to cast them aside, causes us to become weary.

Unless we are willing to abide by Christ's teaching, we have already become weary.

It is my heart's desire that the church be kept, as our forefathers gave it to us.

Do we feel there is a responsibility resting upon us? How are we taking hold of the work?

Monday Evening

Sermon: Bro. Benjamin Rinehold of Pennsylvania.

Subject: The Bond of Perfectness. Col. 3:14.

Put on charity, which is the bond of perfectness. God's will is perfect, we can not change it. Rom. 13:8. We need to have the love of Christ within us, then we

can love everybody, even our enemies.

Paul said, "I press toward the mark." How much pressing are we doing? Reach forth to those things which are before us.

Charity never faileth, if we are born again, our desires are changed. So many people have not the desire to go to the house of God. II Cor. 13:11. Paul's farewell address to believers, "Be perfect, be of good comfort, live in peace; and the God of peace shall be with you."

May God help us to be faithful to the end.

Second Speaker

Sermon: Bro. O. T. Jamison of Kansas.

Subject: Disobedience.

God has given us a law to live by. We all know our duty and responsibility that we owe to almighty God.

Results of disobedience: Moses, in smiting the rock, Saul, in not slaying all Israel through disobedience, was taken captive. Jonah through his unwillingness, was rebellious against God.

God is a God of authority and power, and we will suffer if we disobey Him.

How about our disobedi-

ence to God's word, in the day in which we live. Anything the devil influences us to do, that we should not, we must repent of.

We are all responsible for the promises we made when we came into the church.

May we teach the children to be obedient. Let us get more of the love of God in our hearts, then we will obey him.

Tuesday Forenoon

Sermon: Bro. Vern Hostetler of Ohio.

Subject: Grace. Eph. 2:8.

The unmerited favor of the love of God toward man. The grace of God can reach all.

God's method of forgiving sins. I Pet. 2:24, Isa. 53:5.

It is an unrecompenced favor. Jno. 10:28.

Mercy unfolds itself in favor to mankind.

Our gifts should be given out of love for each other.

The relationship between grace and works—it's a by-product of grace.

Grace is safe keeping to those who are in Christ.

What hinders our good works from abounding? We must have a great desire to be Christ like. We can be Christ-like in appearance,

and conduct. We can not dress in the fashions of the world and be Christ-like; neither can we go to worldly amusements.

The supreme motive, that grace may be manifested in the true believer.

Second Speaker

Sermon: Bro. Herbert Parker of Ohio.

Subject: The Fourfold Duty of the Christian. I Cor. 16:13.

Watch ye. Jesus commanded it. Luke 12:37. The blessings for watching. Watch for Christ's coming. Be sober, be attentive. We must watch that we do not conform to the world.

Watch for opportunities to do good.

Standfast in the faith. Heb. 13:9.

Being established in the faith of Jesus Christ, and not carried about with every wind of doctrine.

Established in the peace principles of Jesus Christ.

Quit ye like men. In character, Paul said, "When I became a man I put away childish things."

Be strong. Study God's word, and feed upon it, that it may become a part of us.

Put on the whole armour

of God. Fight the good fight of faith.

Tuesday Afternoon

Sermon: Bro. Wm. Root of Kansas.

Subject: A Child of God or the Devil. I Jno. 3:9-10.

The child of God. It takes separation from sin. A convicted sinner is stirred to action. Faith, confession, repentance, conversion, new birth. Born of the Spirit. God regenerates.

How can I know I am a child of God? By believing, trusting and obeying.

A child of the devil, is an enemy of all righteousness, an enemy of the church. Anyone who perverts the word of God, by rejecting Christ.

Second Speaker

Sermon: Bro. Millard Halderman of Kansas.

Subject: Christian Stewardship. Mat.t 25:14-30. Jesus brought the plan of salvation. Do we appreciate that fact?

Jesus came and taught faith, repentance, baptism. Are we stewards of Jesus, teaching His word? Watching for Christ's coming, watching our lives, our speech, that we meet God's approval at all times.

It is a personal responsi-

bility. Paul said, "I am pure of the blood of all men."

Moreover it is required of stewards to be faithful. God placed us here to carry on his work.

Tuesday Evening

Sermon: Bro. Orville Royer of Iowa.

Subject: Vows or Promises?

Promise God made to Abraham. Gen. 17:1-8.

God's covenant to Noah. Gen. 9:8-17.

Jesus' promise to the believers. Acts 1:4-8.

Are we ashamed to witness for the Lord? Let us examine our lives, and see if we are ashamed to confess him.

Jesus said, "I will never leave thee, nor forsake thee."

Our promises to God. Pay that which thou hast vowed. Eccl. 5:4-5.

It is only reasonable, that we sacrifice our bodies to him.

We are to come out from among the world. In speech and conduct. Our marriage vows are very sacred. That we will be true to each other until death.

We as officials of the church have made vows, may we be true and faith-

ful to them and to each other.

Fear God and keep His commandments, which is the whole duty of man.

R. 1, Ludlow Falls, O.

NEWS ITEMS

TRACTS

The General Mission Board has just issued a tract on "Plain Dressing." We also have the tract "Do You Want Salvation." These can be secured free, in whatever quantity you can use, from any member of the General Mission Board.

Wm. Root, Secretary.

DALE ENTERPRISE, VA.

We, the Berean congregation were privileged to have Bro. James Kegerreis of Strausstown, Pa., with us in a series of two weeks meetings from June 8 to June 22. He preached the word with power and demonstration of the Spirit and did not shun to declare the whole Gospel. The attention was good throughout the meetings. As the meetings progressed the interest increased, and folks seemed to receive the truth,

The good seed has been sown and I feel that it has found lodgment in some honest heart, and will bring forth a bountiful harvest.

There were no immediate results of the meetings. One Young man from South Carolina was received

into the church by Baptism. One Sister was received on her former baptism and one young woman was received by baptism before the meetings started.

Our love-feast convened on June 21. We rejoice to have so many brethren and sisters from afar with us for this service. The following brethren and their families were with us for the love-feast services; Eld. Roy Swihart from Indiana, Bro. George Dorsey and Bro. McWilliams from Pa., and Eld. Ord Strayer from Vienna, Va. Thirty surrounded the Lord's tables and Bro. Kegerreis officiated. We invite all of you to be with us again.

On Sunday morning Bro. Dorsey and Bro. Swihart brought us messages, using Rom. 12:1-2. as a text. On Sunday evening Bro. Kegerreis delivered his last message.

Bettie Winegard, Cor.

KANSAS CITY, MO.

The members here at Kansas City feel that we have been so wonderfully blessed. We feel that God has truly answered our prayers and has provided a way for Bro. Harry Andrews and family from Empire, Cal., to come here and make this their home from which to do the Lord's work.

We are very happy to have them with us. We know that it has been a trial for them to leave loved ones and friends to come to a new place and start over. We ask that all will pray for them; that God will richly bless them for coming, that His peace will rest upon them, that they will be happy here, that they may locality, and that much good will feel at home at this church and

come forth at this place by their presence.

We wish to thank the General Mission Board for providing a way for the other ministering brethren to still continue coming at least once a month to help out here. We know that it will be much help to Bro. Andrews to become established here.

Bro. Willaim Root from Great Bend, Kans., and Bro. W. S. Reed and Bro. Orville Royer from Dallas Center, Ia., have been truly faithful in coming to us for a long time to give us church services. We are glad to still look to their assistance and our prayers go out in thanks to them and their loved ones.

We still invite all who can be with us from time to time. We love to have your presence and worship together.

Sister Lola McMillin, Cor.

SUBSCRIPTIONS

By the inquiries received it is apparent that there is some misunderstanding regarding renewals of subscriptions. To save much extra work and as a courtesy to you, your name is not dropped immediately if your subscription expires, because we feel that you have overlooked it and will soon renew.

For example if your subscription overruns say six months and then you renew for only one year, this still leaves you paid ahead for only six months.

Those who send subscriptions with donations to the Publication Board, should send these names as renewals each year or they will be discontinued.

The work and expense of Monitor

Agents would be much easier if you would all do as several are doing, have all your subscriptions expire at one or two times a year. You can renew for parts of a year to start this plan if you wish. This would make it easy to keep a list and you would always know the status of your subscribers.

It is helpful to send the addresses when renewing but please do not include them unless you know that you are sending the correct one. If a different address is sent we understand that the present one should be changed.

Unavoidable we make some mistakes but will gladly correct them if notified.

—Editor.

MISSION CALL

We, the General Mission Board, would like to contact some Minister who would be willing to move to Wenatchee, Wash., to help the church there in the in-gathering of precious souls for the Master's Kingdom.

The Mission Board would give some financial support to carry on the work at this place. This being a good fruit country, there should be plenty of work and an opportunity to serve the Church in its great work of saving souls. Who will come over into Macedonia and help us?

We are looking forward to the time in not too distant future when we can assist in securing a house of worship at this place. Any brother who may be interested, please get in contact with the General Mission Board at once.

Wm. Root, Secretary.

NORTH CANTON, OHIO

We the Orion congregation of the Dunkard Brethren church, held our spring love-feast on Saturday, May 24, 1947. We had a good representation from the neighboring congregations, to worship with us. There were six elders and three ministers present, for which we are very thankful to God. Bro. Herbert Parker preached for us in the forenoon.

The afternoon services began at 2 p. m. Bro. Webb Hostetler brought us a message and afterwards Bro. Melvin Roesch preached the examination sermon.

In the evening, we gathered together at 7:30 to surround the Lord's table, to do the bidding of our Lord Jesus Christ. "If ye know these things, happy are ye if ye do them." John 13:17. There were about 70 at the table. Elder Lawrence Kreider of the Englewood congregation officiated. There were some of our members that were sick and could not assemble with us. We pray the Lord that He will bless them as He has blessed us.

Sunday morning we had morning worship and breakfast at the church. It surely is pleasant to fellowship with so many Brethren and Sisters of like faith. It gives us a foretaste of what heaven will be like. Our Sunday school began at 9:30 with Bro. Melvin Roesch as teacher. Bro. Hostetler asked, "Which is the weightier, Ought or Must in God's sight." A good question for us to study over when making excuses for our negligence.

Bro. Addison Taylor brought us the message from God's word. He warned us to hold to God's com-

mandments and by so doing we can have victory in Jesus Christ. After preaching, Elder L. Kreider and M. Roesch took charge. The voice of the church was taken and was in favor of electing a minister. Bro. Kreider read to us from I Tim. 3 of the qualifications of a minister and gave some explanations. After prayer, that the Lord might lead us in the selection, the lot fell on Bro. Paul Myers. Since he was a deacon, it was decided to elect another deacon, and the lot fell on Bro. Lester Senfton.

Dinner was served at the church basement. Praise the Lord Jesus Christ for His wonderful love and provisions for us.

At 1 p. m. we met for the installation service for the two brethren. Bro. Kreider and Bro. Roesch gave us some admonitions on the duties of these brethren and of the local congregation. Next was the laying on of the Elders' hands, prayer, and greetings by the members. This is a service that will not be forgotten. We pray God's blessings on these two brethren and their wives, that they might be true to the Gospel of Jesus Christ.

Grover C. Busser, Cor.

CHURCH FEDERATION No. 3

B. E. Kesler

Continuation of our consideration of the possibility of a federation of Protestant churches of America, we shall now take into consideration the greatest barrier

in the way of such undertaking. When Jesus established the church, there was no such idea of federating with other institutions. But since we have many churches fundamentally different in their tenets, the idea of forming a federation, becomes more doubtful. To illustrate, we start with the rite of baptism. Yes, we all believe in baptism. If that were all, we should be able to make some progress. But here we are confronted with the many modes practiced by us. One sprinkles a few drops of water through his fingers, on the head of the applicant; another pours a few spoonfuls of water on the head of the applicant; another immerses the applicant once by laying the applicant backwards in the water; another immerses the applicant thrice face forward. Then too, some say baptism is a nonessential, while others, believe it to be of vital importance—a real necessity.

Another of these barriers is feet washing as taught and practiced by Christ and the apostles. Jno. 13. Another of these barriers is the Lord's supper, as instituted

and observed by Christ and his apostles. Jno. 13:2, 26, Jno. 21:20; I Cor. 11:25. Still another barrier the Communion. Matt. 26:26; I Cor. 11ff23-26. Still other barriers are the anointing. Jas. 5:13-15; Prayer veil. I Cor. 11:5-. Just how federation could unify us on these Bible doctrines is beyond my comprehension.

As stated in No. 1 of this series of articles, federation of churches was not advocated until in recent years, or prior to the Reformation, since then, many churches have sprung up, each being based on some specific teaching differing from all others. This specific teaching is magnified to such extent that they persuade themselves that they are right; and all others who do not agree with them are wrong. It is these recent churches, with individual members of some other older churches, that are advocating church federation. Their plea is, that by forming a union of all protestant churches, or by federating and working together as one body would be more economic, or the same amount of work could be done with less money; the prestige of

the Christian religion would be enhanced thereby; and the potency of the church would be greatly increased; all of which would be commendable and desirable, if it could be done without sacrificing Bible teaching and none of us, it is presumed, would desire this.

At any rate we will experiment a little, and see what the result will be. The reader will make his own application, and draw his own conclusion.

In the seven or eight original Protestant churches that were organized in the time of the Reformation instituted by Martin Luther, or soon thereafter we have every form of baptism represented. Of these various modes we have affusion, single immersion by the backward posture, trine immersion by the forward posture. Those original churches by division and separation are now represented by some eighty or more branches, each holding ing to the mode of baptism practiced by the church from which it separated. All those that practice affusion will accept single immersion; and all those, with few exceptions, who practice

single immersion, will accept into fellowship those baptized by trine immersion. From this it will be seen all believe trine immersion to be valid baptism. Then why not all practice it? Many of these practice feet washing as a church ordinance, Jno.

13. Why do not all practice it? Some likewise observe the Lord's supper. Why not all do so? Some hold the communion after feet washing and the Lord's supper, as Jesus and Paul did, then why do some hold it at noon-day? Then too, some anoint the sick with oil, Jas. 5:14-

15. Some do not. Why not? Besides Christian women are supposed to have their heads covered in time of prayer, I Cor. 11:5-6. Why not all obey? From this and what precedes, we are to determine the possibility of forming a federation of all Protestant churches, remembering a union of federation that exists only in name is a sham. And to pretend to be so federated, is deception. "How can two walk together except they be agreed?" If some one can tell us how there can be a real federation without someone giving up some vital Bible teaching, he is

the fellow we will gladly hear.

However much the divided state of Christianity may be deplored, and however much we may desire unity amongst all who claim to be Christian churches, one fact, above all others, is, it cannot be accomplished without sacrificing some vital gospel principles, or giving up some former practice.

Martin Luther did not post his 95 thesis on the door of All Saints church in Wittenberg just to be different from the Roman Catholic church; vital principles, as he conceived them to be, were involved. John Calvin did not refuse to accept Luther's theology, just to be different, vital issues, as he conceived them to be, were at stake. One was unconditional election of a part of the human family to be saved, as opposed to conditional election by which salvation is offered to all mankind. Arminius did not accept Luther's theology just to differ from Calvin. In the same way today, that part of professed Christianity that believes in the theology of Luther and Arminius, do not do so just

to keep up contention on God's plan of salvation.

Just so, the many denominations of today, do not differ among themselves merely to keep up strife. Fundamental principles are in question. That is, does God demand complete obedience to his commandments, or does he leave to us to say which of his commands we will, or will not obey? or can we refuse to obey any of his commands and yet be saved?

As the writer sees the situation, God's covenant with mankind is absolute. It is obey and live, or refuse and die. We do not obey to be saved, but to show our love to God, and escape the fearful consequences of disobedience. At any rate we are woefully divided and if any man can harmonize all these conflicting theories and unify us in faith and practice, without sacrificing gospel teaching, he is the man of the hour. "Let us hear the conclusion of the whole matter; fear God and keep his commandments for this is the whole duty of man."

Goshen, Ind.

Search the scriptures daily.

SACRIFICE

William Kinsley

A christian life is or should be a life of sacrifice. The life of our Lord and Savior Jesus Christ was a life of sacrifice. He left the shining courts of Heaven and took on himself flesh and blood. Jno. 1:14, "The word was made flesh and dwelt amongst us, . . . full of grace and truth." I Cor. 5:7, "For even Christ our passover is sacrificed for us."

Heb. 5:8, "Though He were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him." Rom. 12:1, "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The word sacrifice is defined: an offering to God, a consecrated life to our Lord, a surrender, atonement for sin, to be thankful, a contribution to a sacred purpose, to appease wrath, to yield for peace, a willingness to

suffer, an offering acceptable and well pleasing to God.

Eph. 5:2, "Walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour." Heb. 9:26-28, "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, and as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Heb. 10:9-10, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:12, "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

Eph. 3:1, "I Paul the prisoner of Jesus Christ for you gentiles." Eph. 4:1, "I

therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called." Eph. 4:7, "For unto every one of us is given grace according to the measure of the gift of Christ." Phil. 2:17, "Yea and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."

Heb. 13:14-16, "For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." The Apostle Paul sacrificed all that he might save some, and to preach Christ and him crucified, calling himself a prisoner of the Lord. There are eternal joys in sacrifices, that is sacrifices for peace and unity with charity.

Psa. 107:22, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men, and let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."

I Sam. 1:21, "The man Elkanah and all his house, went up to offer unto the Lord the yearly sacrifice."

Ex. 5:17, "Let us go and do sacrifice to the Lord." Psa. 51:17, "The sacrifices of God are a broken spirit: and a broken and a contrite heart." Heb. 10:6-7, "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, lo, I come (in the volume of the book it is written to me,) to do thy will, O God."

Matt. 10:37-38, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, and he that taketh not his cross, and followeth after me, is not worthy of me."

Here's love and grief beyond degree:

The Lord of glory dies for men.

A solemn darkness veils the skies

He dies, the friend of sinners dies.

The rising Lord forsakes the tomb:

The tomb in vain forbids His rise.

Seraph legions guard Him home

And bid him welcome to the skies.

Hartville, Ohio.

ANGER

Ethel Beck

"A strong passion or displeasure or antagonism

excited by what is regarded as an injury or result done by another, or by the intent to do such injury."

Only God has just cause to get angry. He created man to glorify Him. Many times men disobeyed Him and kindled His anger and He gave them over to their enemies. This was often true of Israel. "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." Judges 2:12.

"Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation." Psalms 78:21-22.

In those times God punished His people after they sinned. But if they repented, He had compassion on them. He is a God of tender mercy and slow to anger. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither

will He keep his anger forever." Psalms 103:8-9. "But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath." Psalms 78:38. "But they and our fathers dealt proudly, and hardened their necks, and harkened not to thy commandments, and refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." Nehemiah 9:16-17. "The Lord is gracious and full of compassion; slow to anger and of great mercy." Psalms 145:8. "Rend your heart, and not your garments and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness and repenteth Him of the evil." Joel 2:13.

God's wrath is also kindled against those who disobey and provoke Him to anger in this day. At the appointed day He will pour

out His wrath upon them.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18.

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Eph. 5:4-6. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake the wrath of God cometh on the children of disobedience. Col. 3:5-6.

We were by nature the children of wrath, "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of

disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath,, even as other." Eph. 2:2-3.

We are glad that through God's great love, He gave us a way by which we may escape His wrath. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. His wrath rests on those who refuse to accept Christ as their Savior even though they have not been guilty of the sins mentioned above.

"Much more then, being justified by His blood, we shall be saved from wrath through Him." Rom. 5:9.

"And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." I Thess. 1:10. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." I Thess. 5:9.

The following scripture contrasts eternal life with

the wrath of God. "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Rom. 2:6-9.

Wrath and anger belong to God who has the rule over His people and the world. We are not to show anger but love to those who try to injure us. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Rom. 12:19-20. This same advice is given in the Old Testament.

We will give some conditions and characteristics of anger. "A soft answer turneth away wrath: but grievous words stir up anger. A wrathful man

stirreth up strife; but he that is slow to anger appeaseth strife."

Prov. 15:1, 18. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32-77. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Ecc. 7:9. "He that is soon angry dealeth foolishly: and a man of wicked devices is hated." Prov. 14:17. "Make no friendship with an angry man; and with a furious man thou shalt not go." Prov. 22:24.

"An angry man stirreth up strife, and a furious man aboundeth in transgression." Prov. 29:22. "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil." Psal. 37:8. These scriptures are all taken from the Old Testament. They picture an angry disposition as a very undesirable trait. They were commanded to cease from it and forsake it.

We will consider some scriptures from the New Testament. Man, in the

natural state is a child of wrath. In this state he is guilty of the works of the flesh. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21. Hatred and wrath are listed with all the rest. They have the same penalty. They will bar us from inheriting the kingdom of God unless they are repented of and forsaken. But the child of God does not fulfill the lusts of the flesh but will possess the opposite—the fruit of the spirit listed in a few verses further on.

"And they that are Christ's have crucified the flesh with the affections and lusts. Gal. 5:24. Therefore, "Let all bitterness, and wrath, and anger, and clamour, and speaking, be put away from you, with all malice." Eph. 4:31. "But

now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." Col. 3:8. Since we are Christ's, these are to be put out of our life and not to be taken up again.

If we indulge in any of these sins we are doing so at the risk of our eternal life. When we are angry there are bound to be thoughts of hatred and bitterness and oftentimes evil speaking. After the spell is over, people usually are sorry for it. But the harsh words cannot be recalled and may do much damage to some one's soul. Just to be sorry for an angry passion does not make it right. We need to ask forgiveness of God and forgiveness of the person we were angry at. Let us get at the root of this bad temper and ask God to rid us of it entirely. Do you say it is impossible? Paul says we should put it out of our life and that if we walk in the Spirit we will not fulfill those lusts of the flesh. Would we admit we are not walking in the Spirit? Paul had as many trials and afflictions as any of the Christians. He would have had many reasons to get

angry, but he gives us a comforting promise. "I can do all things through Christ which strengtheneth me." Phil. 4:13.

I have heard some people boast of a bad temper. I do not believe that their friends appreciate it. In such a state they do rash things which they would not otherwise do. They cannot think properly. We are told to be "kind one to another, tenderhearted," "gentle," and to "have love one for another." When one is angry they think most anything but love, joy and peace.

"Be ye angry and sin not: let not the sun go down upon your wrath." Eph. 4:26. Some use this verse to excuse themselves for an angry passion. Paul has given us other instructions to "put off" and "put away" wrath and anger with other sins. He classifies them as works of the flesh and lusts. He also said, we that are Christ's have crucified the flesh with the affections and lusts.

If we should manifest an angry temper we should not even wait until the sun goes down to repent of it. It should be done rightaway.

John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Jno. 2:1. It is not God's will for us to sin in any lusts of the flesh. If we do, He gives us a remedy: Let us seek His best for our lives and not continue in sin.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." I Tim. 2:8.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." Jas. 1:19-20.

"Fathers provoke not your children to anger, lest they be discouraged." Col. 3:21. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

Here we have some of the qualifications of an official in the church. "For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, on striker, not given to filthy lucre." Titus 1:7.

"But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5:22.

There are other scriptures on the subject but this is enough to show us that God's will for us is to walk in the Spirit. He would have us to abound in the fruit of the Spirit then there would be no place for the lusts of the flesh. We cannot live according to the flesh and live in the Spirit at the same time. Paul says the works of the flesh are manifest (can be seen). Are any of those he mentions, seen in our lives, as Christians? If so, can we expect to be victorious over sin and the devil? Surely we need to pray constantly that the Holy Spirit will rule our lives.

Dallas Center, Iowa.

SENTENCE SERMONS

One thing always wholesome and in season—benevolence.

Three most difficult things are to keep a secret, to forget an injury, and to make good use of leisure time.

In Thee, O Lord, do I put my trust; let me never be ashamed: deliver me in Thy righteousness. Psal. 30:1.

The kindest thing Heaven has done for man is denying him the power of looking into the future.

A mean man should be pitied, because he is meaner to himself than he can be to anybody else.

ANGRY WORDS

Angry words tho' lightly spoken

In a rash and thoughtless hour
Brightest links of life are broken
By their in-sid-i-ous power.

Hearts inspired by warmest feeling
Ne'er before by anger stirred.
Oft are rent past human healing
By a single angry word.

Poison drops of care and sorrow
Bitter poison drops are they,
Weaving for the coming morrow
Saddest mem'ries of today.

Angry words! Oh let them never
From the tongue unguarded slip.
May the heart's best impulse ever
Check them ere they pass the lip.

Love is much too pure and holy,
Friendship is too sacred, far,
For a moment's reckless folly
Thus to desolate and mar.

Angry words are lightly spoken,
Bitterest thoughts are rashly
stirred;

Brightest links of life are broken
By a single angry word.

Sel. by Jeannette Poorman.

Would you conquer an enemy, begin to do him kindness at the very place he left off trying to injure you.

ADULT SUNDAY SCHOOL LESSONS

July 6—Acts 13:26-52
 July 13—Acts 14:1-28
 July 20—Acts 15:1-21
 July 27—Dan. 5:1-31
 Aug. 3—Acts 15:22-41
 Aug. 10—Acts 16:1-18.
 Aug. 17—Acts 16:19-40
 Aug. 24—Acts 17:1-21
 Aug. 31—Acts 17:22-34
 Sept. 7—Acts 18:1-22
 Sept. 14—Acts 18:23-19:12
 Sept. 21—Acts 19:13-41
 Sept. 28—Acts 20:1-16

PRIMARY SUNDAY SCHOOL LESSONS

July 6—The Idol's Defeat. I Kings 18:17-40.
 July 13—Wanting Others Possessions. I Kings 21:1-16.
 July 20—Facing Our Sins. I Kings 21:17-29.
 July 27—Elijah's Ascension. II Kings 2:1-11.
 Aug. 3—Elisha Performs Miracles. II Kings 2:12-25.
 Aug. 10—A Dead Boy Restored to Life. II Kings 4:18-37.
 Aug. 17—A Girl, A Prophet, and a Leper. II Kings 5:1-14.
 Aug. 24—Elisha's Heavenly Defenders. II Kings 6:1-23.
 Aug. 31—Stubborn Disobedience Punished. II Kings 17:1-23.
 Sept. 7—Doing What We Know. II Kings 23:1-23.
 Sept. 14—Restoring God's House and Vessels. Ezra 1:1-11.
 Sept. 21—Concern for God's People. Neh. 1:1-11.
 Sept. 28—Memory Chapter. Psalms 8:1-9.

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BIBLE MONITOR

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No. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE BEAUTY OF HOLINESS

Human beings in general are pleased by beauty and admire it. Much expense and effort is used to make things beautiful, attractive or pleasing to those with whom we come in contact. People travel far to behold something that is claimed to be beautiful.

This brings us to the thought of what is beauty? Numerous answers would be given if this question was individually asked of a number of people. If we were to limit our question to church members, I believe that we would still receive various answers. Let us meditate; in the sight of God, what is beauty?

I wonder if many folks have thought of the Beauty of Holiness—purity, freedom from sin. At first

thought many think of its limits, restrictions, and even its trials and afflictions. I am convinced that even the ungodly, down deep in their hearts, admire, are pleased with, and attracted by purity and holiness. I know that God is and certainly all Christian people are.

At first the ungodly often ridicule holiness in order to excuse themselves. But the continuation of holiness will put them to silence, not knowing how to withstand it.

"Out of Zion, the perfection of beauty, God hath shined." Psa. 50:2. God holds the storehouse of beauty. We only see the bits of it that He has allowed to come to this earth. God is pleased with our reflections of beauty.

"Give unto the Lord the glory due unto his name;

worship the Lord in the beauty of holiness." Psalms 96:2. How many times even those who try to worship God, fail to worship Him in the Beauty of Holiness? How far short we come from glorifying His name.

"O worship the Lord in the beauty of holiness: fear before him, all the earth." Psalms 96:9. How beautiful it would be if all the earth attempted to fear and serve the living God.

"Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness. Fear before him, all the earth: the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, the Lord reigneth." I Chron. 16:29-31. Oh the beauty of holiness. The world shall be stable. It is astonishing to think back over the history of the world, the general arrangement of things on the earth, and see how unstable it has been. Notice in this scripture that the heavens be glad, and the earth rejoices and men realize that the Lord reigneth,

when we worship the Lord in the Beauty of Holiness.

"I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." II John 4.

Will not all true Christian people feel as John felt? Even the feet of those are beautiful, who preach the gospel of peace and bring glad tidings of good things. Romans 10:15.

Oh that we might realize the Spiritual, mental and even physical beauty that would result from a wholehearted obedience to God's word.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:1.

BABEL

Lewis B. Flohr

"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4.

The entire story of the building of the tower of Babel, that is confusion, is found in the first nine verses of the chapter referred to. Babel has spread over the entire Earth today. Not long ago, while transacting a matter of business with the representative of a telephone company, the conversation turned to the multiple use of telephone and telegraph wires, pairing them up, and then pairing the pairs up, and so on, thus making additional circuits without increasing the number of wires. He told me how many circuits they now operate over a given number of wires; that even that number would be increased markedly in the next few years, and that by a given date, which most young people now living may see, the use of wires would be entirely supplanted by using the air only as the medium for carrying messages.

Now comes the announcement of "Ultrafax" which so multiplies the possibilities of transmitting words from one part of the world to another, that it passes the comprehension and understanding of ordinary

mortals. A newspaper editorial on this matter appeared a few days ago, and is here reproduced as material for calm and serious reflection for those who profess to have named the name of the Lord as their Lord and God. It is labeled:

Onward To Babel

What with the radio, the talking picture and high-powered presses, our modern world sometimes seems much too articulate for its own good. As never before in history, it has been letting loose so many billions of contending words that occasionally it gives the creepy impression of being nothing less than the Tower of Babel itself, with all of us lost in it and sinking deeper and deeper into incoherence the more our verbosity grows and circulates.

Accordingly, people cannot be blamed if they have some misgivings when they read now that the Radio Corporation of America has developed a new communication system capable of transmitting one million words a minute. In a technical or scientific sense, this is a marvelous thing, a

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triumph, a tribute to man's inventive genius, and as such it probably should be hailed and celebrated. Yet, in its own way, it is not without its terrors. It is like the harnessed atom—that other piece of magic that has filled all of us with more than enough jitters to match our wonderment.

The new development is called "Ultrafax." It opens the way to the near-future broadcasting of newspapers at a dizzy pace. It is a gadget that can send twenty 50,000-word novels from New York to a receiving set

in San Francisco within a period of sixty seconds. It promises a revolution in the publishing business—a revolution transforming all present techniques and making everybody cultivate new reading and listening habits. In short, it is going to make us more articulate than ever; it is going to make the age ahead the most verbose since the beginning of time, tossing words around the country and the world in a volume and at a speed undreamed of till now.

This is a prospect that must frighten any one who believes that what mankind needs today to survive is less talk and more meditation, less articulation and more wisdom, less monumental chatter and more quiet thinking. Magical as it may be, "Ultrafax" is a thing to be greeted with mixed emotions in a world that is far too wordy already. The Babel-conscious, brooding over this latest bit of progress, will keep their fingers crossed.

The editor's selection of "novels" as a unit of collected words, to bring to the human mind a measuring

stick or basis of comparison, so as to grasp (if possible) the tremendous capacity of the new method of transmission, is in itself significant. While the Bible is the most widely circulated book in the world, Novels, in the aggregate, have many times the circulation of the Bible; they are more familiar to a great mass of the human race than is the Bible, and have more influence on their lives.

An old hymn has this question:

"Man-of-the-world why stand ye
idle all the day?

Look up to God,
He will forgive your sins,
He'll wash away."

Have you started to sink in the confusion of Babel? How much time do you spend listening to or reading earthly, non-spiritual ungodly stuff? There came in my mail yesterday literature about the invisible power of God; enclosed, ready for my mailing, without cost, a post card, reading: Please send me without cost or obligation, the story of how Dr., entirely without human aid or advice, made his world-rocking discovery of the existence of the invisible power

of Almighty God. Man never did and never will discover God, nor His power. . . . neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. When a man says "I talked with God" yes, I did, actually and literally, I wonder what he means. When a man says to me "I understand the Scriptures perfectly," I wonder what he means. "Seek first the Kingdom of God and His righteousness," makes me to think that the man whose interpretation and understanding is right and any and all that do not agree are wrong in his mind, is seeking a little kingdom of his own. God's kingdom is not of man but for man; not of this world, but for this world and for Eternity. God's children must keep out of modern Babel!

CHRONOLOGY OF THE FOUR LAST DAYS OF CHRIST ON EARTH

B. E. Kesler

"Then came the day of unleavened bread, when the passover must be killed." Luke 22:7. The passover

was killed on the 14th day of the month, Jewish time. This was the preparation day, and it began at sunset of the 13th day, and ended at sunset of the 14th day. Christ, our passover, died on the cross at 3 p. m., the same time that the paschal lamb was killed.

Soon after the beginning of the preparation day, Christ instituted the ordinances in the upper room. This was followed by prayer for the apostles. Christ now goes into the garden of Gehsemene, where he agonized in prayer to be spared from the tragedy that was soon to follow. Luke 22:39. When he arose from prayer, Judas came with a multitude, and drew nigh and betrayed him with a kiss. Then they took him and led him into the high priest's house. Luke 22:54. "And as soon as it was day, the elders of the people and the chief priests and scribes came together, and led him into their council," where he was tried before the Sanhedrin. Luke 22:66.

Then, "the whole multitude arose, and led him unto Pilate." Luke 23:1. This was probably about 6 a. m., as it was unlawful to try

him before daylight. "And it was the preparation of the passover, and about the sixth hour (of the trial) and he (Pilate) saith unto the Jews, Behold your king. But they cried out, away with him, away with him, crucify him," then delivered he him to be crucified. John 19:14-16. "And it was the third hour (of the day) and they crucified him." Mark 15:25. When they had crucified him, they parted his garments, and cast lots upon them, what every man should take. John 19:23-24.

Jesus Commends His Mother Unto John

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary . . . , and Mary Magdalene. When Jesus therefore saw his mother, and the disciples standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then he saith to the disciples, behold thy Mother, and from that hour thta disciple took her to his own home." John 19:25-27. We have no record of his mother from now until Pentecost.

Darknesses Over the Land

"And when the sixth hour

was come, there was darkness over the whole land until the ninth hour." Mark 15:37; Matt. 27:45; Luke 23:44-45.

Jesus Dies

"Jesus, when he had cried with a loud voice yielded up the Ghost." Matt. 27:50; Mark 15:37; Luke 23:45; John 19:30. 3 p. m. the time for the passover to be killed.

Jesus is Buried

"And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rocks: and he rolled a great stone to the door of the sepulchre, and departed." Matt. 27:59-60; Mark 15:46; Luke 23:52-53; Jno. 19:40-41. About 5 p. m. of the 14th day.

All the Above on the Preparation Day.

"And it was the preparation of the passover, and about the sixth hour." "There laid they Jesus therefore because of the Jew's preparation day, for the sepulchre was nigh at hand." John 19:14, 31, 42; Luke 23:54; Mark 15:42.

The Theft Story

"Now the next day, that

followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, ye have a watch: go your way, make it as sure as ye can. So they went, and made sepulchre sure, sealing the stone, and setting a watch." Matt. 27:62-66; 28:11-15.

Women at The Crucifixion

"There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome." Mark 15:40. Those same women were at the sepulchre and saw him buried. Luke 23:55; Matt. 27:61; Mark 15:47.

Spices Prepared

"And they returned, and prepared spices and ointments, and rested the sabbath day according to the

commandment." Luke 23:56. "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome; had brought sweet spices that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1-2.

The Earthquake

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Matt. 28:2.

The Two Marys and Salome

Come To Anoint Him

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1. "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had brought sweet spices, that they might come and anoint him." Mark 16:1.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing

the spices which they had prepared." Luke 24:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre." John 20:1.

The Angel's Message To The Women

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Matt. 28:6. "He is risen, He is not here, behold the place where they laid him." Mark. 16:6. "He is not here, but is risen, remember how he spake unto you when he was yet in Galilee." Luke 24:6. He had told them that he would be killed and "rise again the third day." Matt. 16:21. Then the first day of the week, was the third day from the burial to the resurrection.

The 7th Day Theory

Some claim that He arose on Saturday. The theory is based on the word "dawn." Matt. 28:1. To this it may be said, neither writer tells us he rose on the 7th day. Three of them say that he arose on the third day, the first day of the week. Sunday was the third day from His burial to His resurrection, and was the first day

of the week.

The women understood the first day to be the third day, for they came on the first day to anoint him. It is claimed that, "is risen," Mark 16:6, proves that He arose before the first day came. If this be true, then "is risen" Matt. 28:6, means that He arose before the 7th day came, which proves that the 7th day theory to be false. If Mary came to the sepulchre Saturday evening and He was risen, then she would not have returned Sunday morning with the other women to anoint him.

Besides: the word "dawn" means the early hours of the day, and not the late hours, twilight, of the day. The word for dawn, in the original Greek of Matt. 28:1, is *epiphoskouse* from *epiphosko*, and is thus defined by the following Greek and English Lexicons and Webster's dictionary:

Liddell and Scott, to grow toward daylight.

Groves, to shine upon, to begin to be day.

Greenfield, to begin to shine, to grow to light.

Webster, to begin to grow light in the morning; as the day dawns, the morning dawns.

Dawning, Josh. 6:15; Judges 19:26; Job 3:9; 7:4 means the morning hours of the day.

The Bible and these Lexicons agree; dawn, means the morning.

The Time of The Resurrection

With these definitions of the word "dawn" in both the Greek and English, it is established beyond a reasonable doubt, that the women came to the tomb early Sunday morning. Having "bought and prepared" the spices with which to anoint His body, and that He arose sometime between sunset Saturday and sunrise Sunday morning, which places the Resurrection on the first day of the week, Sunday, our time.

Goshen, Ind.

THE LORD'S SUPPER

Wm. Kinsley

"God, which made heaven and earth, and the sea, and all things that are therein: nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitfull seasons, filling our

hearts with food and gladness." Acts 15:17.

"The Son of man must suffer many things and be rejected of the elders, and chief priests, . . . and be killed, and after three days rise again." Mark 8:31.

"Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, . . . and they shall scourge him, and put him to death: and the third day he shall rise again." Luke 18:31-32. "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, and they remembered his words." Luke 24:7-8.

"He taught his disciples, and said unto them, the Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day." Mark 9:31. "And they shall mock him, . . . and shall spit upon him and shall kill him, and the third day he shall rise again." Mark 10:34. "And when the sixth hour was come, there was darkness over the land until the

ninth hour, and Jesus cried with a loud voice, and gave up the Ghost, and the veil of the temple was rent in twain from the top to the bottom." Mark 15:33, 37-38.

"Ye know that after two days is the feast of the passover." Matt. 26:2 and 17, "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the passover? and he said, go into the city to such a man, and say unto him, the master saith, . . . I will keep the passover at thy house with my disciples, and the disciples did as Jesus had appointed them; and they made ready the passover."

Christ had already told them of His death. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. That night Christ was taken and tried and crucified the next day.

"Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, sir, we

remember that deceiver said while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Matt. 27: 62-66.

The women beheld the sepulchre and how his body was laid, and they returned and prepared spices and ointments: and rested the sabbath according to the commandment, being as we term Saturday. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. . . . He is not here, but is risen." Luke 24:1-3, 6.

This being the first day of the week, Sunday, now termed as the Lord's day. The law being fulfilled by the death on the cross, the Jewish passover being of the past, and the Lord's supper being instituted by the Lord himself before His death on the cross. The Jewish passover was perpetuated once in a year, by slaying a lamb that was without blemish, sighting to the Lamb of God without sin, but was sacrificed for the sins of the people.

But the Lamb of God, the Lord Jesus, was slain for the sins of the people, once for all, bringing in the New Testament by His spilled blood, and sealed by His blood being a forward move.

"For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26:28-29.

"And he said unto them, This is my blood of the new testament, which is shed for many, verily I say unto you, I will drink no more of the fruit of the vine, until

that day that I drink it new in the kingdom of God." Mark 14:24-25.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." I Cor. 11:23-26.

In the Lord's supper we look to the cross until he comes again. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:7.

Blessed are they which are called unto the marriage supper of the Lamb, the time when we can be eating and drinking everlasting life in His kingdom in Heaven. This is the rapture

of the church. "To meet the Lord in the air, and so shall we ever be with the Lord." I Thess. 4:17.

Amazing grace, how sweet the sound,

That saved a wretch like me:

I once was lost, but now am found,
Was blind, but now I see.

Hartville, Ohio.

I COR. 15:58

John and Mary lived in the same community. John was a nice young man, good character and clean. He belonged to one of the modern denominations of the community. Mary belonged to a plain church. She wore her bonnet wherever she went. She dressed plain, just as had been designated by the church. She was a pillar in the church as well as a bright and shining light to those around her.

John began to observe Mary's refined and dignified manner, her meek and attractive way, and asked her for her company, which was accepted. This continued until they grew very fond of each other. Then as time went on John asked her to be his life companion and was again accepted.

Sometime after their en-

engagement, John came to Mary's home one evening telling her he had some important things to talk over. As they were seated in the cozy drawing room, Mary expressed herself as being ready. "Well Mary, you have promised to marry me, but after we are married I will expect you to lay aside your plain garb and that little bonnet you wear," stated John.

Mary in a well composed and calm voice said, "John you are kind to speak of it now, but if I must give up my manner of dressing and my church to be your wife, I can never be your wife."

John went away abruptly, somewhat in a rage. No doubt a turbulent storm was raging in John's mind, for within a few weeks he came back to Mary, telling her he had decided that any girl that was so devoted to her religion would surely be as devoted to her husband, and that her positive decision had caused him to admire her the more for her devotion. "Not only that, I have decided to accept it for my own," said John quietly.

Would Mary have saved John, had she accepted his proposition of giving up her

religion? The reader may answer this question.

Wanted—Young folks who'll be loyal
and true,

Folks who are willing to side with
the few;

Come on, young folks, for our leader
needs you

To fight in the ranks of our King.

Wanted—Young folks to give up
their all,

Wanted—Young folks to respond to
the call;

To go and rescue the wounded who
fall,

And bring them to Jesus our King.
Sister O. T. Jamison.

NEWS ITEMS

CERES, CALIF.

The Pleasant Home congregation of the Dunkard Brethren church met for their quarterly council Saturday, June 21, at 7:30 p. m. with our elder, M. S. Peters, in charge.

Hymn No. 456 was called for in opening the meeting, after which Bro. Shultz read II Cor. 4, commented on it, and led in prayer.

The meeting was opened for business with a good attendance. The minutes of the last meeting were read.

Letters were granted to Bro. Harry, Sister Mina, Marvin and Miriam Andrews; who have left us for other fields of labor. Our prayers go with them, that the church at Kansas City, Mo., may be built up and many precious souls

may yet be garnered from the world into the kingdom of God before Christ comes for the faithful of all ages.

It was decided to have our revival meetings commence Nov. 2, 1947 and continue for two weeks with Bro. James Kegerreis of Pennsylvania as our evangelist.

It was decided to buy 27 chairs for the church. An offering was taken for the publication board. All other business was taken care of in a Christian manner. The treasurer's report was read and accepted. The minutes of the meeting were read and accepted.

We sang hymn No. 266, after which Bro. Bashore gave us a good talk and closed the meeting with prayer.

We still desire the prayers of the brotherhood for the work in this part of the Lord's vineyard that the Holy Spirit may have His way in everything.

Sister Bertha Little, Cor.

LOVEFEAST DATES

Midway, Ind.	- -	Aug. 23
Ridge, W. Va.	- -	Aug. 23
Broadwater, Md.	-	Sept. 6
Vienna, Va.	- -	Sept. 7
Walnut Grove, Md.	-	Oct. 5
Mechanicsburg, Pa.	-	Oct. 11
Berean, Va.	- - -	Oct. 18
N. Lancaster, Pa.	-	Oct. 19
Englewood, Ohio	-	Oct. 25
Bethel, Pa.	- - -	Oct. 26
Shrewsbury, Pa.	-	Nov. 2

ENGLEWOOD, OHIO

We met in regular council June 21, at 7:30 p. m. The meeting opened by singing No. 201 and 470,

after which Bro. Melvin Roesch opened by reading Phil. 2:1-15, made some comments on same and led in the opening prayer.

Bro. Robbins then took charge, there was not much business at this time. The Lord willing, we are looking forward to hold a series of meetings beginning the last of July or first of August and continuing two weeks. The date is not fully decided. Bro. William Root of Kansas, will be with us in these meetings.

The church has felt the need of more help in the official body. So at this time Bro. Abraham Miller and Bro. Melvin Roesch was with us to assist in the work, of which they took charge. Bro. Roesch read I Tim. 3:1-13, Titus 1:5-9 and I Peter 5:1-5. Then Bro. Miller made some remarks on same. They then took the voice of the church, and Bro. Herbert Parker was ordained to the eldership. Bro. Ben Klepinger was chosen to the ministry. Bro. Paul Blocher and Bro. Harold Frantz were chosen to the deacon's office.

The brethren stayed over with us for the services on Sunday. Bro. Roesch gave us a very inspiring message using for his text Matt. 25:31-46. A few outstanding thoughts were, warning us of the destruction of hell. Christ came to save us from eternal destruction. All who want to enjoy heaven must become a citizen there while here on earth.

At the close of the message our hearts were made to rejoice when a young man came forward and was received into the church by Christian baptism.

May our earnest prayer be for

those who have started out in the new work, and for the church at large that we may stand united, that much good may be done for the Master.

Ivene Diehl, Cor.,
New Lebanon, Ohio.

BETHEL, PA.

We, the Bethel congregation wish to announce our revival meeting at Frystown, Aug. 17-31 inclusive. Bro. J. P. Robbins from Potsdam, Ohio, has promised to be with us.

Bro. Robbins has been with us before and we feel that he tries to do his best. Let us remember him at the throne of Grace, that he may be strong in spirit and body. Let us do our part in making an effort to attend every service if possible.

We extend a hearty invitation to our neighboring congregations to come when you can.

Sister Laura Ebling, Cor.

WEST FULTON, OHIO

We expect to hold our series of meetings here near Wauseon, Ohio, this fall beginning Sept. 7, and closing Sept. 21. We have secured Bro. Isaac Jarboe as our evangelist. We have also planned to hold our Harvest meeting Sept. 21, the last Sunday of our meetings. We desire an interest in the prayers of the faithful, and would appreciate your attendance at these meetings.

Sarah Roesch, Cor.,
Wauseon, Ohio.

PIONEER, OHIO

The Pleasant Ridge congregation met in quarterly Council Friday

evening, May 9, 1947. Number 265 was sung as an opening hymn.

Elder Clyde Miller presided over the meeting. The reports of the clerk and treasurer were read and accepted by the church. There was not much business to come before the meeting, but what there was, was transacted in a Christian-like manner.

Our revival meetings will be held the last two weeks of August, this year. They will close with a Harvest meeting August 31st. Bro. Melvin Roesch will be our evangelist. May we all pray for the success of these meetings and that we may have a closer walk with our Savior. A hearty invitation is extended to all to attend these services.

Our lovefeast, held June 14 and 15, was well attended with 12 ministers present, who gave us many encouraging words. Bro. Elsworth Weimer from Wabash, Ind., officiated at the lovefeast. There were about 130 persons who communed and 155 in Sunday school.

May we all continue to work for the Master.

H. A. Throne, Cor.

TRAVERSE CITY, MICH.

The Pioneer Dunkard Brethren church started evangelistic services Thursday night, June 26 and continued through and including Sunday, July 6th; in the neighborhood of Traverse City, Mich., at a school house which had been secured for this purpose. Elder Lawrence Kreider of Bradford, Ohio, conducted the services, preaching the word with power, and as a result of these services two young folks were baptized.

Other members present during the meetings were Eld. Abraham Miller of Bryan, Ohio; Eld. Harry Gunderman and wife, Bro. Dallas Zigler and wife, and Mary Ailce Swihart, of Goshen, Ind., and the writer and wife and daughter, Ruby, of Wauseon, Ohio.

Although few in number, the folks of the Pioneer church rejoice over this meeting, and crave an interest in the prayers of the faithful in behalf of the work there.

Melvin Roesch.

OBITUARIES

CHARLES F. ROBERTS

Son of Nathan and Catherine (Brandburg) Roberts, was born in Wayne township, Montgomery county, Ohio, Sept. 3, 1866. He was the fourth child in a family of six children, all of whom preceded him in death.

On May 4, 1898 he was united in marriage to Ida M. Filbrum, to this union two children were born, one daughter and one son.

He and his wife accepted Christ in early life, with the Church of The Brethren, later they transferred their membership to the Dunkard Brethren church at Englewood, Ohio.

On May 23rd he suffered a paralytic stroke and lingered for five weeks and then passed away Saturday evening, June 28, 1947, at the age of 80 years, 9 months and 25 days. He and his wife shared life together for 49 years.

He is survived by his wife, Ida,

daughter, Mrs. Earl Shroyer of Troy, Ohio; son, Oscar Roberts of Brookville, Ohio; 12 grandchildren; 3 great grandchildren, many nieces and nephews and many friends.

The funeral services were conducted at the Englewood church July 1st, by the undersigned, assisted by Elder Herbert Parker with interment in Phoneton cemetery east of Englewood, Ohio.

Elder Joseph P. Robbins.

MARGARET LINEBAUGH

Sister Margaret McClain Linebaugh of 31 Cottage St., Waynesboro, Pa., passed away May 31. She was 70 years of age, and was born in Harbaugh's Valley, Frederick county, Maryland. She was the daughter of Lewis B. and Catherine (Willard) McClain. Her early life was lived in the Harbaugh Valley. For the last 25 years she had made her home in Waynesboro.

She was united in marriage 51 years ago to Howard C. Linebaugh. Surviving are her husband, one son, Lewis Allen Linebaugh of California; two grandchildren; two great grandchildren; three brothers and one sister: James B. McClain, Buena Vista; Reuben McClain, Highfield; Garfield McClain, Gettysburg; and Mrs. Nora Tressler, Pennersville.

She became a Christian early in life, uniting with the Church of The Brethren and later transferred her membership to the Dunkard Brethren.

She was a kind and loving companion. Her life was an example to all who knew her, and we all mourn her departure. But her good

life will live on in our memories.

Funeral services were held June 3 at 2:30 from the Dunkard Brethren Church in charge of Elders J. L. Myers and W. H. Demuth. Interment at Prices cemetery.

Mildred Demuth, Cor.

MRS. MARY EMILY HERMAN

Of Wenatchee, Wash., passed away Tuesday, May 27, 1947, after a prolonged illness. She was born in Marshal county, Ind., July 25, 1866, daughter of Joseph and Angeline Morris. She lived in Walkerton and South Bend until 1911 when she moved to North Dakota with her two daughters, Margaret and Angie. Angie passed away in North Dakota in October 1918. In 1928 Mrs. Herman moved to Wenatchee, Washington and made her home there until death. She was baptized in early childhood into the Dunkard Brethren church and lived faithful until the end. Surviving are: one daughter, Mrs. G. A. Pardee of Fort Lewis, Washington. Two sister: Mrs. J. O. Kesler of Teegarden, Ind., Mrs. Minnie Gensinger of Bisbee, N. D.

Funeral services was conducted from Jones & Jones Chapel in Wenatchee, Wash., Saturday, May 31, 1947. Earl Steele and Noble Deardorff officiated. Music by Sunnyslope quartet. Pall bearers: Frank Holland, W. A. Holland, F. A. Shoemaker, George Deardorff, Galen W. Lavell and L. R. Steele.

Interment in the Wenatchee cemetery.

Margaret Pardee,
Camp Murray,
Fort Lewis Wash,

IN MEMORIAM

In loving memory of my dear husband, Eld. D. P. Koch, who pass-away one year ago, August 9, 1946.

Heartache is something that no one can heal.

Memories are treasures that no one can steal.

Upright and just to the end of his days,

Sincere and true in heart and mind,
A beautiful memory he left behind.

Sadly missed by his loving wife,
Mrs. D. P. Koch.

HARDEN NOT YOUR HEART

They came to the very threshold,
But they never entered in;
They came to the gates of Canaan,
But they perished in their sin.

On the morrow they would have entered,
But God had shut the gate.
They wept! they rashly ventured,
But alas! It was too late.

And so we are ever coming
To the place where two ways part,
One leads to the way of promise
And one to the hardened heart.
Oh brother, give heed to the warning,
And obey His voice today;
The Spirit to thee is calling.
Oh do not grieve Him away.

Oh come in complete surrender
Oh turn from thy doubt and sin;
Pass on from Kadesh to Canaan,
And a crown and kingdom win.
Syracuse, Kans.

ASHAMED?

—
Ruth Drake
—

As we look about the churches today it seems as if we are becoming ashamed to be known by the world as Dunkards. This thought was brought home very forcibly the other day when I bought a well known brand of rolled oats. This particular brand is adorned with a large size picture of a Quaker.

Why does this company use the picture of a Quaker as their trade-mark? Because the Quakers stood for the simple life and right living with Christ as their head. Their garb was of such uniformity that any one seeing them knew they were Quakers. Hence the picture of a Quaker on the food package of this company today stands for the purity and high quality of their products.

Have you ever seen anyone belonging to some organization of the world ashamed of their uniforms? How long would a band leader permit you to play in his band if you refused to wear the band's uniform?

A leader is proud that all the members of his band present the same appearance as far as clothes are concerned.

How long would a nurse hold her job in a hospital if she refused to wear a nurse's uniform? There is something about the neat white uniform of a nurse that brings confidence to a sick person. Hospital authorities have discovered this and so the uniform has been demanded. Did you ever see a nurse ashamed of her uniform? Rather she is proud of what it stands for and glad to wear it.

What would happen to a soldier if he refused to put on the uniform of the U. S. army? During every war of the U. S., the soldiers have been honored. A soldier is always granted special privileges wherever he goes.

What does all this have to do with the uniform of the church? Why are we ashamed of it? Some say, "Well the Bible doesn't describe the uniform so why has the church any right to say what we shall wear?" The church was organized by the disciples after Christ's death according to His plan and it has been

handed down through the ages, guided by godly men while the fashions of the world come from Satan's centers. Which do we want to follow?

Satan sorely tempts us to follow him but his pleasures are only for a day and the reward, for true obedience to God's word, lasts throughout eternity. May we never be ashamed to let the world know Christ is our captain.

God's promises never fail and in I Cor. 10:13 we find these words, "God is faithful, who will not suffer you to be tempted above that ye are able (to bear; but will with the temptation also make a way of escape, that ye may be able to bear it."

Matt. 5:5. "Blessed are the meek: for they shall inherit the earth." Luke 9:26. "For whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed, when he shall come in his own glory."

May we be meek enough to obey the church in all things and never be ashamed to let the world know where we stand.

Pioneer, O.

INSTRUMENTAL MUSIC

W. E. Bashore

Let us study some of the reasons the advocates of instrumental music in the church gives as a basis for their belief.

First, they tell us that there will be instrumental music in heaven and give Rev. 14:2, to support that belief.

Let us examine this passage and see what it sets forth.

First, John heard a voice from heaven as the voice of many waters. Notice the word "as." As is an adverb, and means, similar to. So John heard a voice similar to the voice or sound of many waters.

Second, the voice John heard was similar to the voice or sound of thunder.

Third, John heard the voice of harpers harping with their harps. The revised version reads, "the voice as of harpers harping with their harps."

So, John heard a voice; as of many waters, as the voice of thunder, and also the voice as of harpers.

John is using here a

facsimile, to describe what he heard. A comparison is made that we might know something of what John saw and heard.

Revelations is a book written in symbols largely, and unless we are told what is meant we do not know.

Even an unlearned man by the wayside can see the fallacy of the argument, based upon instrumental music in heaven.

Many things are in heaven that are not on the earth and vice versa. For example there are no marriages in heaven. Mark 12:25, but they are all right on earth. I Cor. 7:38. Heb. 13:4.

What would a spiritual being do with a material harp? If there are harps in heaven that would not give us the right to use them in the worship of God, unless Christ had given instruction to his apostles to do so. We cannot use them unless we add to the word of God. "For I testify unto every man that heareth the words of the prophesy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22:18.

Second, man argues that

David used the instrument in worship. Therefore, it is all right for us to use it in worship.

Yes, David, 450 years after the Israelites crossed the Red Sea, introduced instrumental music in the worship, I Chron. 16, this was under a form of government not approved of God, I Sam. 8. God tolerated the use of the instrument in that day even as he gave them a king.

Yet a distinction is made by Old Testament writers in speaking of the trumpets of God, and the instruments of David. God had ordered trumpets made to call the people together. Num. 10:2. But the instruments of music were by order of the king.

I Chron. 25:1-7, I Chron. 16:7. Not only did God disapprove of what David had done but a woe was placed upon those who did likewise. Amos 6:5, Woe to them "... that invent to themselves instruments of music like David."

God, in giving the law to the Israelites through Moses described in detail the various items pertaining to worship, but nowhere made provision for instrumental

music to be used in the same.

But man came along and placed it there without the consent of heaven and a woe was placed upon him.

Christ has given us instruction how to worship God, and nowhere has made provision for the use of the instrument; and has placed a woe upon them that add to his word. Rev. 22: 18.

Even though God had placed instruments of music in the old law, that would be no reason for their use in worship now, since the old law was done away and a new and better one put in its place. Heb. 8:6-13.

Unless instrumental music is specified in the new, it cannot be used scripturally, any more than animal sacrifice can be made a part of worship or the burning of incense be offered in the name of Christ.

Third, another argument is offered that the instrument is all right in the home and therefore is all right in the church.

But things used in the worship must be scriptural, while things that are morally right may be permitted in the home. There are tiny

babies in the home, but they must be old enough to believe, and obey before being added to the church. Mark 16:16, Acts 2:38.

So in the light of God's word we can see the inconsistency of these arguments. If man can add one thing to the worship of God, by the same reasoning he can add another, and we would not have a standard to go by. Paul says, Heb. 12:2, that Jesus is the author and finisher of our faith. So let us as obedient and faithful servants do what Christ has told us to do, and not go beyond, but respect the silence of the scriptures as well as the written commands.

The word of God is exclusive as well as inclusive; it excludes all that Christ did not command, and includes all that he did command.

Heb. 2:1-3, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we

escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

So it is a part of wisdom as well as of love to have in our worship only what God has directed through Jesus Christ.

Live Oak, Calif.

MOTHERS

Mrs. Harriet Martin

Mother's and Father's day are past. I for one can draw no distinction between my Father's love and my Mother's love for us children. But I am intensely interested in the work of motherhood itself. Many a mother has felt the hand of God upon her as she struggled under the heavy load she was carrying. With more care and responsibility than she reasonably could shoulder.

Rachel in Israel's time said to Jacob, "Give me children or I die." Hannah prayed for a son. The Jewish women all longed to be the blessed one, who would bear the child Jesus. That great event is past and now

we know that some woman must bear a child, who will turn out to be the man of sin, the devil incarnate.

What woman would wish to be the mother of such a child? Shall we all be frightened at motherhood in these last dark days of earth's history? Is there a bright side to motherhood in this day and time?

Yes, the scripture speaks of the Elect in many places. Mark 13:22, tells us that false prophets shall rise, and shew signs and wonders, to seduce, if it were possible, the very elect. Matt. 24:22, Mark 13:27; Rom. 8:33; I Pet. 1:2, and many other scriptures speak of the elect of God.

These elect people must be born of some woman. Happy is the Christian mother who gives birth to a goodly child; given to God even before it is born, raised in the nurture and admonition of the Lord—perhaps it will be one of the elect.

Are Mother's carried to the skies

On flowery beds of ease

While others seek to win the prize

And sail through bloody seas?

Fowler, Colo.

The world puts gold before God; the Christian puts God before Gold.

HOME

"Home," she said, "is the laugh of the baby, the song of a mother, the strength of a father, warmth of living hearts, light from happy eyes, kindness, loyalty, comradeship.

Home is the first school and the first church for the young. Here they learn what is right, what is good, and what is kind.

Home is where they go for comfort, when they are hurt or sick, where joy is shared and sorrow eased, where fathers and mothers are respected and loved and where children are wanted. Where money is not as important as loving kindness. Where even the tea-kettle sings from happiness. That is home—God bless it."

Sel., by Lettie Holl,
North Canton, O.

MY HIGH PRIEST

Amos R. Wells

I, who am bidden to help others, how greatly do I myself need help! How weak am I, who am to strengthen others, and how foolish, I who am to give others council. If I have not

a High Priest, how can I be a priest? If I have not a Saviour, how can I save?

Read Hebrews 5.

Let sorrow do his work,
Send grief and pain;
Sweet are Thy messengers,
Sweet their refrain,
When they can sing with me,
More love, O Christ, to Thee,
More love to Thee.

Sel. by Grover Busser.

Why say ye not a word of bringing
back the King?

Why speak ye not of Jesus and His
reign?

Why tell ye of His kingdom and of
it's glories sing?

But nothing of His coming back
again?

Sel. by Grover Busser.

SENTENCE SERMONS

This is the day which the Lord hath made; we will rejoice and be glad in it. *Psa.* 118:24.

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel towards those who impress its importance on the community.—Webster.

I am an unprofitable servant. At the best, my service yields no surplus, nothing over and above my

duty. I can make no profit for my master. Oh, may that Master look leniently on His slave! Read Luke 17.

The only way to have a friend is to be one.

Our teaching should be in accordance with our living, and our living should be in accordance with our teaching.

The man who wants power just when it is most needed must walk with God just as he wants him to.

God attaches a condition to every promise and gives a promise for every condition.

It is impossible to hide yourself from God by hiding God from yourself.

The measure of our love to God should be gauged by the fact that God loves us without measure.

THE BIBLE

This Book unfolds Jehovah's mind,
This Voice salutes in accents kind,
This Friend will all our needs supply,
This Fountain sends forth streams of joy.

This Mine affords us boundless wealth,
This Good Physician gives us health,
This Sun renews and warms the soul,
This Sword both wounds and makes us whole.

This Letter shows our sins forgiven,
This Guide conducts us safe to heaven,
This Charter has been sealed with blood,
This Volume is the Word of God.
—Samuel Fallows.

LIFE'S HARMONIES

Let no man pray that he know not sorrow,
Let no soul ask to be free from pain,
For the gall of today is the sweet of tomorrow,
And the moment's loss is the life-time's gain.

Through want of a thing does its worth redouble;
Through hunger's pangs does the feast content;
And only the heart that has harbored trouble,
Can fully rejoice when joy is sent.

Let no man shrink from the bitter tonics
Of grief, and yearning, and need, and sacrifice;
For the rarest chords in the soul's harmonics,
Are found in the minor strains of life.
—Ella Wheeler Wilcox.
Selected by Melvin Roesch.

BIBLE MONITOR

Vol. XXV

August 15, 1947

No. 16

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CHILDREN OF LIGHT

— — —

I wonder if we have ever realized that as individuals who have accepted Christ, there is a vast difference between us and the general run of human beings?

"Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." I Thess. 5:5-6, 8.

The sins, methods of dealing with men, expressions, and any other way which might bring shame and disgrace, are usually carried on in the night. Especially until one becomes so hardened to them that they no more bring shame. However,

notice that we are not living in night—darkness—but in light—day.

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

First a fear or reverence for God was impressed upon us. Then the light of the glorious gospel of Christ shined upon our hearts and we followed it with the result that we now are walking in the light and not in our sins.

"The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death upon them hath the light shined." Isa. 9:2. "While

ye have light, believe in the light, that ye may be the children of light." John 12:36. Think for a moment how important light is to you in your everyday life. The expense that man uses that he may have it whenever and wherever he wants it. Without light of any kind, man is almost useless and is not sensible to dangers or duties.

Just so spiritual light makes us aware of the naturally unseen. Even a glimpse into the light of the glorious light of the Gospel of Jesus Christ makes us aware of some things eternal. The more of that light that anyone can assimilate and have at his command the deeper one can see into the eternal.

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. 5:8. Do we question that we have sinned, no. Do we question that Christ is the light of the world and able to light our lives, no. Why not walk as children of light?

Are we sober, if not, the light will do us no good. Let us watch and be ready. Grow in Faith and in Love. "He that loveth his brother

abideth in the light, and there is none occasion of stumbling in him." I Jno. 2:9.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

JEWISH SABBATH OR LORD'S DAY

W. E. Bashore

In beginning our discussion we want to know where our source of authority lies, or who are we to look to for our Lawgiver.

In governing the children of Israel, God gave His law through Moses including the Ten Commandments. "Remember ye the law of Moses my servant which I commanded unto him . . . for all Israel." Mal. 4:4. "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28. "The law was given by Moses, but grace and truth came by Jesus Christ." Jno. 1:17.

In these passages we can clearly see that the law that was to govern the people of Israel was given by God, on

Mount Sinai, and included the ten commandments.

Moses prophesied, concerning Christ, "A prophet shall the Lord, your God, raise up unto me; him shall ye hear in all things." Acts 3:22.

At the transfiguration a voice from Heaven said, "This is my beloved Son, in whom I am well pleased: hear ye Him." Matt. 17:5.

Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ."

James says, "There is one lawgiver who is able to save and to destroy." That lawgiver is Christ, for he is the only one who is able to save us from our sins, that we might be justified in the sight of God.

Christ said, "No man cometh unto the Father, but by me." Jno. 14:6. Christ, being invested with the authority from heaven, could well say, "A new command I give unto you." Jno. 13:34. "Teaching them to observe all things whatsoever I have commanded you." Matt. 28:20. If Moses was the lawgiver to the children of Israel, and a type of Christ, how much more would Christ the Son of God, having vested in Him all authority in Heaven

and on earth, be our lawgiver under a new and better covenant.

We then are to look to Christ for all things, "for in him we live, and move and have our being." Acts 17:28.

We are not to go outside of the teachings of Christ for our faith and practice. Christ says, "The word that I have spoken, the same shall judge him in the last days." Jno. 12:48.

So Christ came to the Jews as a lawgiver and king, teaching a new system, a new order of things, to govern the children of God. In Christ's first sermon He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17.

In Matt. 5:23, Christ quotes the sixth commandment, and in the 27th verse the seventh. In the same connection, he mentioned several of the ceremonial laws of the Jews, following each quotation with the familiar expression, "But I say unto you." Thus showing positively that the law He was giving, was superior to the law that He was quoting from. Which law included the ten command-

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ments.

Isaiah says of Christ, "He will magnify the law and make it honourable." Isa. 42:21. How did Christ make the law honourable? He made it honourable by meeting its type and fulfilling its prophecies.

Christ came into the world as was prophesied, by Moses, Deut. 18:15, Isa. 53, and others, rendering their prophecy honourable. His coming was proof of the truthfulness of their word. Christ's coming as the anti-type greatly magnified, the temple services, their offer-

ings, and their priesthood.

But having served their purpose they ceased. So Christ came not to break the law, but to fulfill it therefore, "The law was given by Moses but grace and truth came by Jesus Christ." Jno. 1:17.

Jewish Sabbath Passed Away

The question is, when did the Sabbath pass away? "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. "Heb. 8:8.

We are told that the old covenant meant the law given to Moses that governed the ceremonial laws of the Jews and did not include the ten commandments. Let us see. II Cor. 3:7-11, "But if the ministration of death, written and engraven in stone, was glorious, so the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance: which glory was to be done away: How shall not the ministration of the spirit be rather glorious?"

Ministration, means the act of performing service.

The ministration referred to is positive since it was the only ministration ever written on stone and that by the finger of God.

It was also the ministration of death, because the law of Moses, including the ten commandments, had no grace, therefore it was absolutely a ministration of death. Life and immortality was brought to life through the gospel. Therefore the ministration of the spirit, is the teaching of Christ, as contained in the new covenant. Christ says, "The words that I speak unto you, they are spirit and life." So if the ministration of death, which was given to Moses on Sinai was abolished, then that which is glorious remains; which is the gospel.

But we are told that it was the glory on the face of Moses that was done away with. Let us consider for a moment that Paul was telling the Corinthians that the glory on the face of Moses was done away with fifteen hundred years before. What consolation would that have been to the Christians? Absolutely none. The facts are that the glory on the face of Moses has never been done away for it was a

divine or Heavenly glory. All the redeemed will be clad in that glory, when we come in the presence of God.

"They could not endure that which was commanded, . . . and so terrible was the sight that Moses said, I exceedingly fear and quake. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, . . . and to Jesus the mediator of the new covenant." Heb. 12:20-24. Here Paul says that they could not endure that which was commanded. This is clear that he had special allusion to the ten commandments. For who could endure the manner in which the sabbath was to be kept? Who could endure its penalty if violated? Who could keep from violating its law? Even the Sabbatarians of today do not keep the Sabbath according to the law of Moses.

To further prove that the sabbath was abolished, we now go to Col. 2:14-17, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat,

or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come: but the body is of Christ."

With the other Jewish ceremonies the sabbath was blotted out and nailed to the cross, so no man is to judge us in regards to keeping the sabbath day. The statement is so plain that Paul meant the sabbath, for it is among the shadows which have passed away.

Beyond a doubt Col. 2:16 does mean the weekly sabbath as is found in the ten commandments. The fact that exactly the same list of holy days as given by Paul are given many times in the Old Testament, where we know it refers to the seventh day.

In Num. 28 and 29, you have a description of the offerings that were to be made throughout the year. Verse 3-4, the first, was daily offerings, two lambs, day by day; one in the morning and one in the evening.

Verses 8-9, and on the sabbath day two lambs, this is the burnt offering every sabbath. Nobody will deny that this is the seventh day.

Verse 11, "And in the be-

ginning of your months, ye shall offer a burnt offering unto the Lord." This is the new moons offering.

Verse 16, "And in the fourteenth day of the first month is the passover of the Lord." This was their yearly feast.

Now follows a complete list of all the feast days closing with these words, "These things shall ye do unto the Lord in your set feasts." Num. 29:39.

Here we have the law that was to govern, the offerings on each day, the weekly sabbaths, the new moons, and the yearly feasts.

Now let us read a few texts and see how clearly the list is repeatedly referred to in almost exactly the words of Col. 2:16, I Chron. 23:30-31, "To stand every morning to thank and praise the Lord, and likewise at even, and to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them." Can any one doubt that the Sabbaths here mentioned means the weekly Sabbath? Certainly not.

Now read, II Chron. 2:4,

Neh. 10:33, Ezek. 45:17. "offerings in the feasts, and in the new moons, and in the sabbaths." Notice that here is given exactly the same days and in the same order as Paul gives in Col. 2:16. So we can see that Paul was talking about the Sabbath being abolished and nailed to the cross. For in every case in the Old Testament it is mentioned in connection with the other days of the Jews. If it was not the Sabbath or seventh day, it would have been specified as being an exception, and since no exception is made we know that he is talking about the seventh day.

Therefore the Jewish Sabbath is abolished, and passed away with all the other laws which God gave Moses on Mount Sinai. The new law is given by Christ and we are to hear him. Christ nowhere commanded us to observe the Sabbath. The apostles, being led by the Holy Spirit, nowhere gave the command to observe the Sabbath day.

So the perfect law of liberty, which Christ gave to His church, is the gospel, is the good news, and is all that is needed to redeem

and cleanse man from his sins.

Live Oak, Cal.

TROUBLE

J. F. Marks

Sometimes we hear people say, "This troublesome world," although the most of the trouble comes through the people themselves. It seems everyone has some trouble. Often we see people inflicting it upon each other. This should not be.

If we look to the beginning of time, God gave Adam and Eve His commands. The the author of much trouble came and told them to be disobedient. All through the ages Satan has caused much trouble. He is busy at work in our day also. He comes in many ways. He brings to the people envy, hatred, and strife. If we allow it he will even enter into our hearts.

When I was small I thought Satan's work was only among the worldly class of people. However as I grew older I found that is not always true.

I heard a preacher say, "Satan is the busiest worker because he never takes a rest." I believe his greatest concern is to gain possession of the hearts of the members of the church. He needs not labor to get control of the lives of people who he already has gained.

Satan the father of lies, a deceiver, and the greatest trouble maker in the world. Sometimes his work brings trouble to the church. When Christ was here on earth he had much trouble because of the evil hearts of people. We find too that Satan appeared directly to Him. He tried very hard at the time that he thought most advantageous to overcome Christ.

When Christ was hungry, Satan brought the thought that if He was the Son of God then He should command the stones to be bread. He tried to create doubt in the mind of Christ and to get Him to do what he asked Him to do. He also tried to get Him to show His power at the command of Satan. But Christ would not be tempted to waste the power of God to please Satan. Satan even went so far to offer Him all the kingdoms

of the world if Christ would just fall down and worship him. But Christ again used the word of God, the only safe weapon of the children of God, and easily warded off the cunningness of Satan.

Later on we find Christ had greater trouble which came as he was betrayed by Judas. "Then saith he unto them, my soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Matt. 26:38-39.

"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground." Luke 22:44. In a world of trouble, are we in earnest with our prayers? Are we workers together in the work for Christ? Are we in one accord?

Do we have people in our day similar to that of Judas the traitor? People can bring trouble to us in this world. If we are true and faithful it will be only for a short time.

The words of the Comforter, "Let not your heart be troubled, neither let it be afraid." John 14:27. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John 14:1-3. Think of the place that He is preparing; no sickness, no pains, no troubles, a complete existence of peace and joy forever and ever.

Rd. 1, Felton, Pa.

MISSIONS

Hayes Reed

Today the church is faced with the greatest challenge in her history, and that is the need for mission work. Hundreds of our communities in America alone do not have any type of christian services. In many countries millions never hear the gospel preached. The last words that Jesus spoke to His disciples before His as-

cension was a commandment to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

The commandment was carried out by the early church fathers, and thousands were converted, and many of them became great missionary leaders. After the protestant reformation, much missionary work was carried on for a time. Later many in the church lost their zeal for mission work, and some of the church leaders even felt that it was wrong to do missionary work. This feeling spread very rapidly in the church, and the church practically lost all desire to carry out the great commission of going into all the world and preaching the gospel to every creature.

I am sure that many in our church today have the same missionary zeal burning in their hearts as the early church fathers had when they went preaching everywhere, but we need more in the church with a greater missionary spirit. Thousands of people in our own country never hear the

gospel. In the slums of many of our cities, in rural areas and in the mountains, many ever hear the message of the gospel of peace. One soul saved, even in the slums of New York city, is more precious in God's sight than all the world.

We should not be interested just to see our church grow in numbers, but we must rejoice in the fact that when the church grows, more souls are on their way to heaven. All of us can do mission work. We don't have to be ministers to talk to others about their need of a Saviour. After all, personal evangelism is one of the most effective ways of winning souls to Christ. If each member of the Dunkard Brethren church, would lead one soul to Christ each year, in a few years we would be strong enough to be able to give the gospel news to many parts of the world. Let us pray much that the church will really get on fire for the Lord like the church did in the beginning. "Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send

forth labourers into his harvest." Matt. 9:37-38.

R. 1, Box 478,
Salem, Va.

NEWS ITEMS

DALLAS CENTER, IA.

The Dallas Center congregation expects to start our revival Aug. 24th and continue for two weeks. Bro. George Replogle from Goshen, Ind., will be our evangelist.

Ethel Beck, Cor.

WENATCHEE, WASH.

The Wenatchee congregation was glad to have Bro. and Sister George Studebaker of New Westminster, B. C. with us on July 27 for our morning services. We are always glad to have them or anyone from a distance worship with us.

Our Elder Bro. D. B. Steel is still in very poor health and we ask an interest of your prayers in his behalf. The weather here is ideal and the prospects of good crops are excellent.

E. W. Pratt, Cor.

SHREWSBURY, PA.

The Shrewsbury congregation met in regular quarterly council on July 21, at 7:30 p. m. with Elder J. L. Myers in charge. Song No. 36 was sung and Elder J. H. Myers read Heb. 7:1-6 and led in prayer.

The minutes of the previous meeting were read. Both church houses have been varnished. We decided to have the drives at the Shrewsbury house hard surfaced and appointed a committee to see to the work.

Bro. Frank Miller led in closing prayer. A song was sung and we adjourned.

C. M. Stump, Cor.

OUR CREED

Mollie Garland

In some of Bro. J. H. Moore's writings (who had been office editor of the Gospel Messenger dated back in 1915. Author of The New Testament Doctrines, he gives us good and sound doctrine, expounding God's Word in power.

In carrying forward the work the Master has entrusted to his people, the church that is wise as well as loyal, will accept the New Testament for her creed. Just before taking his departure from earth, Jesus told his disciples to "go into all the world and preach the gospel to every creature." Mark 16:15.

But why preach the gospel? Because "it pleased God by the foolishness of preaching to save them that

believe." I Cor. 1:21. Paul in Rom. 10:14 asks concerning those who would hear, believe and be saved: "How shall they hear without a preacher?" Jesus went about the country, not only healing the sick, but preaching the gospel of the kingdom. He sent out the twelve, and later the seventy, to spread the news of the kingdom to the lost sheep of the house of Israel.

Philip, sometime after the ascension, went to Samaria and preached the Gospel. Acts 8:5. He also preached to the Ethiopian eunuch. Acts 8:35. And we read of others who went forth, preaching the Gospel, and in this way the foundation for congregations was laid in the hearts of the people. The preaching of the Gospel led to faith in the things preached, and faith led to obedience and salvation. So it will be seen how God, by the foolishness of preaching, can save those who believe.

Paul continues in Rom. 10:14. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preach-

er?" Without preaching there is no hearing, without hearing there is no believing, and without believing there can be no salvation. Hearing is one of the essential acts in conversion.

Jesus said: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7:24. In this instance the Master adds doing to hearing as one of the necessary elements in making the spiritual life a success. There are those who hear, and yet they hear not, for the reason that they do not receive, into honest and good hearts, the truths that are presented to them.

Explaining the parable of the sower, who sowed good seed on different kinds of ground, Jesus says: "The seed is the word of God." Luke 8:11. The man who preaches the Gospel is sowing the seed of the kingdom—the word of God—in the hearts of the children of men. To receive this Word into honest hearts, is to both hear and heed that which is taught. It then becomes a matter of both hearing and obeying. Or,

as James puts it, "receive with meekness the engrafted word, which is able to save your souls." James 1:21. He then adds: "But be ye doers of the word, and hearers only," verse 22. In verse 18 he says we have been begotten "with the word of truth. It will thus be observed that the Word of Truth, which is the "sword of the Spirit." Eph. 6:17, is an indispensable factor in the process of conversion.

In a cold, stiff way faith is defined as the belief of testimony, or the confidence placed in testimony. It is understood, of course, that in the New Testament the terms "faith," "belief" and "believing" refer to the same thing. Faith means belief, and belief means faith. Paul would define faith as being "the substance" or ground "of things hoped for, the evidence of things not seen." Heb. 11:1. This is philosophy, and is as good a definition as could be given, but it is not so easily understood.

We view the subject from another angle. Faith is an indefinable quality of the mind and soul, one that

prompts action and causes people to do things. Faith is something that comes. Paul in Rom. 10:17, says it comes by hearing the Word of God. It is a product, produced by the word. Not only so, but men believe with the heart. It is then a heart work. Or to make it a little plainer, faith is the product of the Word of God in the heart. The word enters the heart by hearing. It may also enter by reading. We are told the Lord opened Lydia's heart, and that, "she attended unto the things which were spoken of Paul." Acts 16:14. Her heart was opened by the Word, which is declared to be "the sword of the Spirit." Eph. 6:17. It is the instrument the Spirit employs to reach the heart.

When the heart is once reached by the Word of God, accompanied by the influence of the Spirit, we have faith. Faith is that indefinable something that produces action. Men who have faith act. They will do something—something that is prompted by faith. It is this condition of the mind that made Abraham willing to offer his son,

Isaac as a burnt offering. It led Noah to build the ark, and also made it possible for the three Hebrew children to pass through the fiery furnace. It is the something that prompts the best people in the world to do things. It is the great influence in the heart that leads to repentance and obedience.

The 3,000 converts on the day of Pentecost had faith and that is why they so readily consented to do what Peter required of them. It was this believing with the heart that led to every instance of obedience and faithfulness mentioned in the Scriptures. Men and women who have faith obey. They show their faith by their actions. And so James proposed to show his faith by his works. James 2:18. There is no other way of showing or demonstrating faith. We judge of love. People who love, show their love by kind acts, and in the absence of some manifestations of love, we logically conclude that there is also an absence of love itself.

In cold terms, we may measurably define love, but there is no definition so

easily understood by both the learned and the unlearned, as loving deeds. There is no question about the loving disposition of people who abound in good works. What they do is accepted the world over as proof of their love. Just so with faith.

We are told "without faith it is impossible to please God." Heb. 10:6, and that "he that believeth not shall be damed." Mark 16:16. Paul and Silas said to the jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

Does it, then, follow that one can be saved by faith? Most assuredly. Saving faith is the faith taught by Jesus, and affirmed by the apostles. We dare not say "faith alone," for the faith endorsed by the Word of God is never alone. It is invariably accompanied by the duties for which faith calls. The devils had faith—just that and no more. It merely made them tremble, and that is about as much as may be said of the faith without doctrine.

Saving faith takes in all that has been enjoined by Christ and the apostles.

Faith standing alone counts for nothing in the process of conversion. James says, "Faith, if it hath not works, is dead, being alone."

James 2:17. No one cares knowingly to run the risk of a dead faith, and yet that is just what one has when he bases his hope on faith alone. Genuine faith leads up to duties.

Repentance means a reformation of life. It further means to "cease to do evil; learn to do well." Isa. 1:16-17. Jesus makes repentance imperative, and what he once said regarding those who were killed by the falling of the tower of Siloam, applies to all; "Except ye repent, ye shall all likewise perish." Luke 13:5

The man who would be saved must not only believe on the Lord Jesus, but he must repent. There must be a goodly sorrow for sin, a turning away from a life of sin, to be followed by a life of faithfulness. It is not sufficient to cease doing evil. There must be fruits meet for repentance, and this means obedience, or going forward in the line of duty.

Hearing leads to believing, believing to repentance, and

repentance leads to confession. To confess Christ is to acknowledge his sovereignty and to accept his teachings.

Jesus says in Matt. 10:32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

There should be no question about the necessity of the rite of baptism. When Jesus sent forth his apostles to teach or disciple all nations, he directed that penitent believers should be baptized, "into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

Needmore, Pa.

THE MINISTRY OF SUFFERING

In this world of weary waiting,
Underneath affliction's rod,
Could we yield ourselves abating
As the path alone we trod,
Wholly yielding self-surrender,
To the perfect will of God.

A. B. VanDyke.

SELF-DENIAL

Oh, that we had the love of John.
The faith of Abraham.
The wisdom of Solomon.
The patience of Job.
The meekness of Moses.
The courage of Daniel.
Then we could shew forth the light
of life.

A. B. VanDyke.

KEPT BY HIS POWER

If our faith were but more simple,
We would take him at his word;
And our life would be all shining,
In the sweetness of our Lord.

If in case we then would falter,
And beseech for grace divine,
God will hear His humble servant
With his heart to Him resigned.
A. B. VanDyke.

THE CHURCH WALKING WITH THE WORLD

"Can two walk together except
they be agreed?" Amos 3:3.

"Be ye not unequally yoked to-
gether with unbelievers." II
Cor. 6:14.

The Church and the World walked
far apart

On the changing shore of time;
The World was singing a giddy song.
And the Church a hymn sublime.

"Come give me your hand," said the
merry World,

"And then walk with me this
way,"

But the good Church hid her snowy
hand,

And solemnly answered, "Nay."

"I will not give my hand at all,
And I will not walk with you;
Your way is the way of eternal
death,

And your words are all untrue."
"Nay, walk with me a little space,"
Said the World with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there."

"Your way is narrow and thorny
and rough,

While mine is flowery and
smooth;

Your lot is sad with reproach and
toil,

But in the rounds of joy I move.
My way can see, is a broad fair
one,

And my gate is high and wide;
There is room enough for you and
me,

And we'll travel side by side."

Half shyly the Church approached
the World,

And gave him her hand of snow;
And the false World grasped it, and
walked along,

And whispered in accents low,
"Your dress is too simple to please
my taste;

I have gold and pearls to wear;
Rich velvets and silks for your
graceful form,

And diamonds to deck your hair."

The Church looked down at the
plain white robes,

And then to the dazzling world,
And blushed as she saw his hand-
some lip,

With a smile contemptuous
curled;

"I will change my dress for a cost-
lier one,"

Said the Church with a smile of
grace;

The her pure white garments
drifted away,

And the World gave in their place,

Beautiful satins, and fashionable
silks,

And roses and gems and pearls;
And over her forehead her bright
hair fell

And waved in a thousand curls.

"Your house is too plain," said the
proud World,

"Let us build you one like mine,
With kitchens for feasting and

parlors for play,
And furniture never so fine."

So he built her a costly and beauti-
ful house,

Splendid it was to behold;
Her sons and her daughters met
frequently there,

Shining in purple and gold.
And fair and festival—frolic untold,

Were held in the place of prayer;
And maidens bewitching as sirens,
of old—

With world winning graces rare.

Bedecked with fair jewels and hair
all curled,

Untrammelled by Gospel or Laws,
To beguile and amuse and win
from the World,

Some help for the righteous
cause.

The Angel of Mercy rebuked the
Church,

And whispered, "I know thy sin."

Then the Church looked sad, and
anxiously longed

To gather the children in.

But some were away at the mid-
night ball,

And others were at the play;
And some were drinking in gay
saloons,

And the Angel went away.

And then said the World in sooth-
ing tones,

"Your much loved ones mean no
harm—

Merely indulging in innocent
sports."

So she leaned still on his proffer-
ed arm.

And smiled, and chatted, and
gathered flowers,

And walked along with the
World;

While countless millions of precious
souls

Were hungering for truth untold;
"Your preachers are all too old and
plain,"

Said the gay World with a sneer;
"They frighten my children with
dreadful tales
Which I do not like to hear."

"They talk of judgments and fire
and pain,

And the doom of the darkest
night.

They warn of a place that should
not be

Thus spoken to ears polite!
I will send you some—a better
stamp,

More brilliant and gay and fast,
Who will show how men may live
as they list

And go to heaven at last."

"The Father is merciful, great and
good,

Loving, tender and kind;
Do you think He'd take one child to
heaven,

And leave another behind?"
So she called for pleasing and gay
divines,

Deemed gifted, and great, and
learned;

And the plain old men that had
preached the cross

Were out of her pulpits turned.

Then Mammon came in and sup-
ported the Church,

And rented a prominent pew;
And preaching and singing and
floral display

Soon proclaimed a gospel new.
"You give too much to the poor,"
said the World.

"Far more than you ought to do;
Though the poor need shelter, food
and clothes,

Why thus need it trouble you?

"Go take your money and buy rich
robes

And horses and carriages fine;
And pearls and jewels and dainty
foods,

The rarest and costliest wine,
My children they dote on all such
things,

And if you their love would win,
You must do as they do, and walk
in their way,

The flowery way they're in."

Then the Church her purse-strings
tightly held

And gracefully lowered her head;
And simpered, "I've given too much
away,

I will do, as you have said."
So the poor were turned from the
door in scorn,

She heard not the orphan's cry;
And she drew her beautiful robes
aside

As the widows went weeping by.

And they of the Church, and they
of the World

Journeyed closely, hand and
heart,

And none but the Master who
knoweth all,

Could discern the two apart.

The Church sat down at her
ease and said,

"I'm rich and in goods increased.
I have need of nothing, and naught
to do,

But to laugh and dance and
feast."

The sly World heard her and
laughed within,

And mockingly said aside,
"The Church has fallen—the
beautiful Church,

Her shame is her boast and
pride."

Thus her witnessing power, alas,
was lost,

And her perilous times came in;
The times of the end so often fore-
told,
Of form and pleasure and sin.

Then the Angel drew near the
mercy-seat,

And whispered in sighs her name,
And the saints their anthems to
rapture hushed,

And covered their heads with
shame.

A voice came down from the hush
of heaven,

From Him who sat on the throne;
"I know thy works and what thou
hast said,

But alas! thou hast not known,

"That thou art poor and naked and
blind,

With pride and ruin enthralled;
The expectant Bride of a heavenly
Groom

Is the harlot of the World!

Thou hast ceased to watch for that
blessed hope,

Hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its
place."

O Church of Christ, redeemed by
precious blood,

I Pet. 1:18-19; Eph. 5:25-27; 3:10.
Break this alliance, glorify your
God!

I Cor. 6:20; II Cor. 6:14-18; Eph.
3:21.

Forsake the Christless World that
lures to ill,

Rom. 12:2; Heb. 13:13; Rev. 18:4.
Thou mayest be blessed and prove
a blessing still.

Gen. 12:2; ;Psa. 128:5; Eph. 1:3.
Away with ease, and dalliance and
play.

Isa. 32:9; I Cor. 10:7; Rom. 13:11.

The great commission now in haste
obey.

Mk. 16:15; John 17:8; II Tim. 4:
1-2.

In holiness and zeal thou canst
excell.

I Pet. 1:15-16; Rev. 3:19; Gal.
4:13.

And save the perishing from sin and
hell.

Luke 14:23;; Jas. 5:19-20; Jude
22-23.

Gird on thy robes with purity im-
pearled.

Rev. 7:14; 16:15; 19:8.

And keep thyself unspotted from
the World.

Jas. 1:27; I John 3:3; I Tim.
5:22.

Humbled in dust and ashes, sin no
more.

Isa. 60:1; I Cor. 15:34; John 5:14.

Repent while Christ stands knock-
ing at the door.

Rev. 3:20; Jas. 5:9; Rev. 2:16.

O let thy heart be true to Him
alone.

Jas., 4:4; I John 2:15; John 21:15.

For lo, the Heavenly Bridegroom
cometh soon.

Matt. 25:6; Rev. 3:11; 22:20.

Selected from a Mennonite Tract
by Keith Drake, Detroit, Mich.

The salvation of the right-
eous is of the Lord: he is
their strength in the time of
trouble. And the Lord shall
help them, and deliver them:
He shall deliver them from
the wicked, and save them
because they trust in Him.
—Psa. 37:39-40.

CONFERENCE ON JUVENILE DELINQUENCY

Too Weak to Stand Against
Its Real Causes. Delegates
Forbidden Vote Against
Revenue-Producing
Vice

By Dr. J. Raymond Schmidt

General Superintendent, National
Civic League

Washington, D. C.—Juvenile delinquency has been a problem of increasing importance since the beginning of World War II. The situation is so grave that the Department of Justice called a "National Conference for the Prevention and Control of Juvenile Delinquency," held in Washington last November.

W. C. T. U. Excluded

What strikes one as singular is the fact that the National W. C. T. U. was refused the privilege of having delegates seated in the conference. The executive head of another organization was granted credentials, on condition that he refrain from bringing up the subject of alcohol and linking it to juvenile delin-

quency.

The conference arrived at the conclusion that slums, rental restrictions against children, necessity for mothers taking outside work and jurisdictional labor disputes that delay the erection of homes are definite causes of juvenile delinquency. The conference also recommends overhauling the nation's training schools for youthful offenders, revision of juvenile court procedures and all the discontinuance of the practice of sending youngsters to prison, where they are compelled to associate with hardened adult criminals.

Four Causes Left Out

Four commonly recognized factors in causing juvenile delinquency were not mentioned in the findings of the conference. They are crime-inciting motion pictures, detective and underworld books and magazines, alcoholic beverages and cigarettes.

The potency of certain types of books and magazines as crime breeders was forcefully brought home to Washingtonians a few weeks ago when a policeman was slain by a teen-age boy

who admitted being a constant reader of such literary trash. If in doubt about the existence of such crime stimulating books and magazines just take time to inspect the offerings at the average newstand. Unfortunately the comic sections of our great daily newspapers are not entirely free of crime hints and methods.

A panel on movies is said to have been a part of the original draft of the agenda for the conference. However, there was no mention of movies in the final agenda given to the delegates as the opening session of the conference got under way.

It is inconceivable that any bonafide conference on the causes of juvenile delinquency could overlook the influence of present-day movies on youthful behavior, but the subject remained taboo during the entire conference lasting two days.

Liquor Resolution Undiluted

Some mention was made of alcoholic beverages and cigarettes, thanks to the diligence and courage of one of the delegates, William V. Mahoney, who is the one

person most responsible for the delivery of lectures on alcohol and tobacco in the senior and junior high schools of Washington, D. C. On the second day of the conference Mr. Mahoney got the attention of the presiding officer and requested permission to propose a resolution for consideration of the delegates. Following behind-the-scenes consultation with conference managers, the chair granted permission for Mr. Mahoney to read his resolution, with the stipulation that it would not be debated or voted upon. Mr. Mahoney's resolution reads as follows:

"Whereas, the use of narcotics is one of the causes of juvenile delinquency, therefore be it

"Resolved, that this National Conference for the Prevention and Control of Juvenile Delinquency recommends the promotion of educational efforts for the elimination of narcotic addiction on the part of children and youth, and stresses the importance of scientific instruction in public and private schools regarding the effects of all narcotics, especially alcoholic beverages and cigarettes, to chil-

dren of adolescents."

Who Was Afraid?

By no stretch of the imagination could this resolution be called "radical," "too strong" or "drastic." Yet the mere mention of alcohol and tobacco seemed to frighten those in charge of the conference. The only way of knowing that many of the delegates felt friendly toward the resolution was by the generous applause that followed its reading.

It is highly lamentable that such a representative conference of prominent men and women should be encouraged to sidestep the movies, alcoholic beverages and cigarettes as causes of juvenile delinquency. The blame apparently rests on those who organized and controlled the deliberations of the conference, rather than the rank and file of the delegates.

The National Conference for the Prevention and Control of Juvenile Delinquency did little more than call attention to the existence of the problem without mentioning such vital factors as films, drinks and smokes because of their acceptance as good form and usage on the

part of so many socially prominent people.

Too Much Revenue!

Too much revenue comes from motion pictures, alcoholic beverages and tobacco products to expect governmental agencies to discourage their patronage and use, even for such a noble purpose as the reduction of juvenile delinquency.

Any worthwhile solution to this vexing social problem must come from an aroused citizenship willing to sacrifice large revenues for the protection of our boys and girls from exploitation for the money that can be made from their debauchery.—Courtesy of The Protestant Voice.

THREE CALLS

Ivene Diehl

There are three calls that come to every one, and everyone has them to answer. No one can answer them for us.

The first call comes in life, when Jesus calls us to come and follow Him. All some time will receive this call, and will have our own free will to answer and ac-

cept or reject the call.

Jesus calls and says, "Follow Me." He called the disciples to come and follow Him, they left all and followed. This same call is coming to us in this day. Are we willing to leave all and follow Jesus?

The second call is the call of death; in regard to this call we have no choice, all will answer. We cannot shove it off and say, there are home things I would like to do first, or I am young and will answer later. We can do this with the first call, but not the second. When God says, it is enough, we must go, prepared or unprepared. We must meet it just as we are, no time to prepare, our time for that is forever past.

The third call, is the resurrection call. This call all will answer also. The question is, are we ready for the resurrection call? This last call will be a happy call for all those who are fully prepared. What a joy it will be to hear Jesus say: "Well done, thou good and faithful servant: Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy

Lord." Matt. 25:21.

But for those who have not accepted the first call, and have not followed Christ, it will bring sorrow and woe. For sad it will be to hear the summons when Jesus will answer and say, "I never knew you: depart from me, ye that work iniquity." Matt. 7:23.

Christ has given us our free will to answer the first call. And I feel the first is the most important of all. For when we have fully surrendered our lives to His will, and lived a true christian life, when the second call comes we will be ready. Then the third call will bring joy and peace forever and ever.

Dear readers, how have we answered the first call? Have we done as Paul, completely surrendered all and followed Christ? Or are we trying to compromise and take some of the world along? Now is the time to prepare while we have the opportunity, for we know not how soon the second call will come. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13.

R. 1, New Lebanon, O.

MIDNIGHT

George D. Zollers

I love to ponder in the lone
And silent midnight hour,
To bow before my Father's throne
And feel his saving power.

Such midngiht thoughts how calm
and sweet,
When daily toils subside;
And men have sunk profound in
sleep,
And no sad cares betide.

To view by faith God's smiling
face,
when all is still at night,
And triumph in his sov'reign grace,
This is my soul's delight.

Oh, may I fervent vigils keep
In lonely night to come!
And o'er my sins and follies weep,
Before my Father's throne.
Sel. by Addie Royer.

OUR EARTHLY COURSE TO
ENDLESS LIFE

A vital frame in tenant form,
This earthly life of man—
A being wrought by matchless skill,
In God's amazing plan.

Like vessel's wake in heaving sea,
Some life-trails vanish soon;
While others glare with lucid sheen,
Like brightest sun at noon.

Like rivers in the rapid flow,
Are wending towards the sea,
So down the stream of time we go
To vast eternity.

From youth to age, in changeful
ways,
A long and weary trend,

Through sunlight gleams and
shadows low
We reach the mundane end.

No Christian yearns to live this life
In varied mood again;
But would the loftier sphere obtain
In blessedness to reign.
Beyond these threat'ning clouds
and storms,

There is a cloudless sky—
Where friends will never die.

"Study to shew thyself approved
unto God, a workman that needeth
not to be ashamed, rightly divid-
ing the word of truth." II Tim.
2:15.

This poem was the last written by
Bro. George D. Zollers just before
he died.

Sel. by Addie Royer.

I HOPE TO MEET YOU IN HEAVEN

George D. Zollers

Yes, I hope to meet you, Mother,
When our conflict here is o'er;
May we gladly hail each other
On that bright, celestial shore.

Here we meet but soon to sever,
Here we from each other roam;
There the good shall dwell forever
In that bright and blissful home.

Here on earth is pain and anguish,
Sorrow, grief, distress and woe;
And our spirits often languish,
As we journey here below.

When our warfare here is over,
And we lay us down to die;
May sweet angels round us hover,
From the precious world on high.

Let us now perform our duty,
And our Savior's voice obey;
Then in shining robes of beauty,
We shall dwell in endless day.

Then we'll gather with the ransom-
ed,
'Round the King's resplendent
throne;
Singing loud the blissful anthems,
In His own eternal home.
Sel. by Addie Royer.

**ADULT SUNDAY SCHOOL
LESSONS**

July 6—Acts 13:26-52
July 13—Acts 14:1-28
July 20—Acts 15:1-21
July 27—Dan. 5:1-31
Aug. 3—Acts 15:22-41
Aug. 10—Acts 16:1-18.
Aug. 17—Acts 16:19-40
Aug. 24—Acts 17:1-21
Aug. 31—Acts 17:22-34
Sept. 7—Acts 18:1-22
Sept. 14—Acts 18:23-19:12
Sept. 21—Acts 19:13-41
Sept. 28—Acts 20:1-16

**PRIMARY SUNDAY SCHOOL
LESSONS**

July 6—The Idol's Defeat. I Kings
18:17-40.
July 13—Wanting Others Posses-
sions. I Kings 21:1-16.
July 20—Facing Our Sins. I Kings
21:17-29.
July 27—Elijah's Ascension. II
Kings 2:1-11.
Aug. 3—Elisha Performs Mir-
acles. II Kings 2:12-25.
Aug. 10—A Dead Boy Restored to
Life. II Kings 4:18-37.
Aug. 17—A Girl, A Prophet, and a
Leper. II Kings 5:1-14.
Aug. 24—Elisha's Heavenly Defend-
ers. II Kings 6:1-23.
Aug. 31—Stubborn Disobedience
Punished. II Kings 17:1-23.
Sept. 7—Doing What We Know. II
Kings 23:1-23.
Sept. 14—Restoring God's House and
Vessels. Ezra 1:1-11.
Sept. 21—Concern for God's People.
Neh. 1:1-11.
Sept. 28—Memory Chapter. Ps. 8:
1-9.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HARVEST

Through the blessings of a kind and merciful Heavenly Father, we are once more gathered after a summer of food from the earth. From reports that have come in the weather has been very favorable for gathering in the harvest.

This harvest is being gathered after a summer of much complaining, worry and lack of submission to the will of God. Men's hearts have failed them, many have taken their own lives, and others have left their occupations because of fear that there would be no harvest.

True in some parts of the country conditions have been unfavorable for planting and tending in order that we might expect a bountiful harvest. But why should we desire such a har-

vest when we have been wasting and even purposefully destroying millions of dollars worth of food resulting from bountiful harvests.

Moreover this has been taking place when multitudes have been actually starving or woefully suffering for the want of proper food.

Truly we must sincerely rejoice that several groups of religious organizations and certain branches of our Government have been doing wonders to preserve and distribute food and clothing to the needy. But it is sad that many of the powers that be, who really control mass production and distribution, have destroyed rather than preserved the necessities of life.

Let us meditate a moment as to what concern have we had about the spiritual har-

vest of bringing souls to Christ.

God has opened the way and men's sins and shortcomings are the only hindrance to a bountiful spiritual harvest. Even you who have "tasted of the heavenly gift, and were made partakers of the Holy Ghost," what kind of a servant have you been?

As our Heavenly Father looks over the spiritual harvest, has He reason to be pleased or is He sorely discouraged over the return from the blessings sent to the human family?

May we refer to Jer. 5: 23-25 for some serious thoughts, "But this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you."

Does this not fit the present state of the hearts of the human family? Who

have a revolting and rebellious heart when compared with the word of God. Does anyone doubt that our sins have withholden the good things which God has planned that we should have?

Comparitively the early and latter rains have not been in their seasons, sometimes too much and other times too little. Do any of you doubt Jeremiah's statement, "Your iniquities have turned away these things?"

No doubt many have complained, worried and fumed. But how many have taken it to the Lord in prayer? How many have turned from their sinful ways? What percentage has even given thanks for what they do have?

"In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your heart and minds through Christ Jesus." Phil 4:6-7.

NONRESISTANCE

Melvin C. Roesch,

The great problem of

Peace is one that has confronted men and women down through the ages, and it still ranks as one of the greatest problems that confronts men today.

It is a problem that concerns not only national affairs, but is one that faces homes, churches, schools, and any place that stands as a place of business where more than one is concerned about the progress and growth of it.

In the church, peace should be prized as highly as in any other organism that you can find any where, but to have that peace within the church depends on how much we are willing to be controlled by the spirit of Nonresistance to Evil, and the different agencies that spread it.

A nonresistant is, "one that maintains, that no resistance should be made to the injuries inflicted by others," (Webster). I believe that a scriptural injunction to us concerning nonresistance is given by Christ in Luke 9:51-56. "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem. And sent

messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village."

A great many people pride themselves on being Christians, yet when some little thing happens they are ready to fight, especially when a general war is on, they think it a great duty to go and help destroy lives, or fight for their country. It is even preached from pulpits by modern preachers, and yet they are looked upon as heralds of the Gospel of Christ.

In I John 2:6 we have these words, "He that saith he abideth in him ought himself also so to walk, even

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as he walked." I am sure that if we are acquainted with the first part of John 15, we will know that unless we abide in the vine, or Christ, that we are as nothing, I do not find any where in the New Testament where Christ put forth a doctrine of fighting, and further more he condemned it. When James and John desired to have fire come down out of heaven and destroy men, Christ rebuked them, and said, "Ye know not what spirit ye are of." The Word teaches us that we should try the spirits

whether they are of God, and I am sure that the Holy Spirit does not lead contrary to the Gospel.

I am made to wonder sometimes, when I notice as I work in various places, what people are trying to instill in the children's hearts and minds by buying so many toys for them to play with that resembles guns and other articles of destruction. When children playing, will use so many of these little toy guns, with remarks, that "I will kill you" or something similar, what can be expected of the coming generation when a great majority it seems are thus playing?

Prov. 22:6 "Train up a child in the way he should go: and when he is old he will not depart from it." We as parents possibly a great many times betray ourselves to our children, or to others at times in ways which are more of a hindrance to righteous living, and right examples, than for the better part. I believe that if we want a church that stands for non-resistance, that we are going to have to live it, and teach it.

THE LORD'S DAY

W. E. Bashore

Do we have divine authority for keeping the Lord's Day as a day of worship? If the Jewish Sabbath was to cease, what took its place?

Let us examine Psalms 118: 22, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord has made; we will rejoice and be glad in it."

How did Christ become the headstone of the corner? By His resurrection. This was the greatest event in the annals of history and it was the crowning event of the Lord's work. It paved the way for the greatest experience in human history, that of looking forward to the time when the faithful shall come forth from the dead and have their bodies fashioned like unto His glorious body. Phil. 3:21.

The resurrection proved to the apostles that Christ was Lord of Lords, and that they were to follow him

unto the end. The Jews rejected Christ, they rejected His resurrection and as a result rejected the day kept in memory of His resurrection.

David makes it plain, this is the day that the Lord has made. He alludes to it after this fashion, "We will rejoice in it and be glad." Christians are to rejoice in the resurrection day and be glad.

Those who do not hold the resurrection of Christ of any consequence, do not rejoice in the day that He has made. Why have hope in the resurrection of Christ and not honor the day of His resurrection.

No other message in the word of God gives us such comfort and peace as the resurrected Savior. It led Peter to say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Peter 1:3. The Psalmist says, "He shall make a day." That day is the resurrection day. I call upon the Sabbatharians, is not the event of the resurrection a day of

rejoicing?

In the New Testament we have the following phrases, "Lord's table," "Lord's supper," and "Lord's day." Even the Sabbatarians will agree Christ instituted the table, hence called the Lord's table. Also He instituted the supper, hence the Lord's supper. Why with all candor, not make the same admission as to the "Lord's day" and its meaning? Instead of this admission they quote Rev. 1:10, "I was in the spirit on the Lord's day," as referring to the Sabbath day.

Those who keep the first day of the week as the "Lord's day," do it in honor of the resurrection of Christ upon this day. They say this practice was derived from the apostles and has been in use by the Church since that time.

Every lexicon, dictionary and encyclopedia that I have been able to find agree that all Christendom, numbering at least four hundred and fifty million of all sects and creeds, regard Sunday as the "Lord's day" and keep it as such with the exception of a few Sabbatarians.

Now when did this prac-

tice begin? How far back can we find this practice in the early church? We are told that Constantine changed the Sabbath to the first day of the week in 321 A. D.

Let us examine history and see what we find:

A. D. 306, Peter, Bishop of Alexandria in Egypt. "But the Lord's day we celebrate as a day of joy, because on it, He arose again." Cannon 15. This was before 321 A. D. the time some claim that it was changed.

A. D. 250, The Apostolical Constitution, "On the day of our Lord's resurrection, which is the "Lord's day, meet more diligently." Book 2, section 7.

A. D. 200, Tertullian, "We solemnize the day after Saturday in contradiction to those who call this their Sabbath." Apology, chapter 16. "We however, just as we have received, only on the day of the Lord's resurrection, ought to guard not only against kneeling, but every posture and office of solicitude, deferring even our business." Prayer, Chap. 23.

A. D. 40, Justin Martyr, "But Sunday is the day on

which we all hold our common assembly because Jesus Christ, our Savior, on the same day arose from the dead." Apology, Chap. 67.

A. D. 120, Bainabas, "We kept the eighth day with joyfulness, the day on which Jesus arose again from the dead." Chap. 17.

A. D. 96, John on Isle of Patmos, "I was in the spirit, on the Lord's day." Rev. 1:10.

A. D. 60, Luke, "And upon the first day of the week, when the disciples come together to break bread, Paul preached unto them." Acts 20:7.

So we can trace an unbroken observance of the first day of the week, or the Lord's day from our time to the Apostles. We can see that the early church fathers called the first day, the Lord's day. To every unbiased mind the Lord's day of Rev. 1:10 is the resurrection day as evidenced by the writings of the church fathers following John.

Note this fact, in not one instance in the Bible or in history, can a passage be found where the term Lord's day is applied to the

Jewish Sabbath. This should prove, that Rev. 1:10 means the first day of the week. Even Sabbatarians do not call the seventh day the Lord's day, but always the Sabbath day.

The Sabbath was the term always used to designate the seventh day. It is the word John always used when referring to the Jewish Sabbath. John 3:9, 7:22, 9:14 and 19:31. Had he meant that day in Rev. 1:10 then he would have said the "Sabbath day."

As the gospel was a new institution, it necessitated the use of new terms. So we have "Christian," Acts 11:26, as the new name for God's people; Elders and Deacons, as the new officers of the church; and the Lord's supper, and Lord's day as institutions of this new church. The new relation that we have with Christ could not be expressed in the old terms of the law, therefore new words and terms as well as ordinances had to be used.

For 1,500 years the word Sabbath was the term used to express the name of the weekly day of rest. So if the Christians were to have a new day commemorating

the gospel fact of the resurrection of Christ, they must of necessity have a new name, hence "Lord's day."

The term Lord applies to Christ about 400 times in the New Testament. In the New Testament all things that are spoken of as the Lord's. Examples: The disciples of the Lord, Acts 9:1; the Lord's body, 1 Cor. 11:29; cup of the Lord, blood of the Lord, Lord's death, Lord's table, 1 Cor. 10:21; Lord's supper, 1 Cor. 11:20; Lord's day. Rev. 1:10.

All refer to the same Lord, surely none will deny. Dear reader can you not see that no other day qualifies as being the Lord's day. Paul says that Jesus was, "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:4. It was this that proved His divinity.

1. On Sunday Jesus arose from the dead. Mark 16:9.

2. On Sunday He first appeared to His disciples.

3. On Sunday Jesus blessed them. John 20:19.

4. On Sunday He commissioned them to preach the gospel to the world.

Mark 16:9.

5. On Sunday He opened their understanding, that they might understand the scripture. Luke 24:27.

6. On Sunday the Spirit came with power upon the Church at Pentecost.

With all these events in mind, crowded into that blessed event, the resurrection, it becomes the greatest day in the memory of the church. The great persecution of the early church was over the events of that day. Did Jesus arise from the dead? The Jews gave large sums of money to disprove it. All the while the apostles built the church and staked their lives on it, for they knew.

Thus in the face of all this evidence we can see why the Jewish Sabbath was abolished, and all the hopes and songs of the church are directed to another day. "The Lord's day." This is the day that should fill the heart of the Christian with joy. This is the day that should move sinners to accept Jesus Christ as their Savior, in order that they might enjoy the blessings of which that day is commemorative.

It is an appropriate title,

for the day on which our Lord triumphed and received the foundation for the church. It is the most appropriate day to be the memorial day of the gospel age and hence a day of rejoicing.

All who have observed it have been blessed by the God of Heaven and if we will continue to observe it we can enjoy the fellowship of each other here on this side of eternity, and everlasting rest with Christ, our blessed Redeemer, in that city not made by human hands.

Live Oak, Calif.

AN AWFUL CHARGE

Was Not Alone Responsible

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you."

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for an answer to the judge's question. The judge waited in dignified silence. Not a whisper was heard in the court room, a pin could have been heard to fall. The

situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hands were clinched, and the blood had rushed into his pale, care-worn face. His teeth were firmly set, and into his haggard eyes came a flash of light. Then slowly he arose to his feet, and in a low, firm, but distinct voice said: "I have, your honor, you have asked me a question, and I now ask the last favor on earth, that you will not interrupt my answer until I am through."

"I now stand before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch, that I returned from one of my prolonged debauches and fired the fatal shot that killed the dear wife I had sworn to love, cherish and protect. While I have no remembrance of committing this fearful, cowardly and inhuman act, I have no right to complain or to condemn the verdict of the twelve good men who have acted as a jury in this case, for their verdict is in accord-

ance with the evidence. But may it please the court, I wish to show that I am not alone responsible for the murder of my dear wife."

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers all wheeled around and faced the prisoner, the jurors all looked at each other in great amazement while the spectators could hardly suppress their intense excitement. The prisoner then paused a few seconds, and then continued in the same firm distinct voice.

"I repeat, your honor, I am not the only one guilty of the murder of my dear wife. The judge on the bench, the jury in the box, and the lawyers within the bar, and the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to appear with me before His judgment throne, where we all shall be righteously judged.

"If twenty men conspire together for the murder of one person, the law power of this land will arrest the twenty, and each will be tried, convicted and executed for the whole murder and

not one-twentieth of the crime. I have been made a drunkard by law. If it had not been for the legalized saloons of my town I would never have become a drunkard, my dear wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for the human traps set with the consent of the government, I would have been a sober man, an industrious workman, a tender father, and a loving husband. But today my home is destroyed, my dear wife murdered, my little children—God bless them, and care for them, they are cast out on the mercy of a cold and cruel world—while I am to be murdered by the strong arm of the law. God knows, I tried to reform, but as long as the open saloons were all around me, my weak, diseased will power was no match against the fearful, consuming agonizing appetite for liquor.

"For one year our town was without a saloon. For one year I was a sober man. For one year my dear wife and children were supremely happy and our little home a perfect paradise. But the

next year a saloon was opened in my town. I rushed to the last debauch that placed me where I now stand. I was one of those who signed remonstrances against re-opening of saloons in my town. The names of one-half of that jury can be found now on the petitions certifying to the good moral character of the rum sellers, and falsely saying that the sale of the cursed liquor was necessary in our town. The very prosecuting attorney in my case, was the one that so eloquently pleaded with this court for the license, and the judge who sits on this bench and who asked me if I had anything to say before sentence of death was passed on me granted the license that brought me here."

The impassioned words of the prisoner fell like coals of fire upon the hearts of all present, and many of the spectators, and lawyers, as well as the judge were moved to tears, and some wept like children.

The judge made a motion as if to stop any further speech on the part of the prisoner, then the speaker hastily said, "No, no, your

honor, do not close my lips, I am nearly through, and they are the last words I shall utter on this earth.

"I began my downward career at the saloon bar—legalized and protected by the voters of the commonwealth, which has received annually a large part of the blood money from the poor deluded victims.

"After the State has made me a drunkard, and a murderer, I am taken before another Bar—the Bar of Justice—by the same power of law that legalized the first bar, and now the law-power will conduct me to the place of execution, and hasten my soul into eternity. But I shall appear before another Bar—the Judgment Bar of God, and there you, who have legalized the infernal liquor traffic, will some day appear with me. Think you that the Great Judge will hold me—a poor, weak, helpless victim of your infernal liquor traffic—alone responsible for the murder of my dear wife. Nay, I in my drunken, frenzied, irresponsible condition, have murdered one, but you have deliberately and wilfully murdered your thousands,

all the murder mills are to-day in full operation with your consent. Every person in this court house knows in his own heart that these words I have spoken are not the ravings of an unsound mind, but God Almighty's truths. The liquor curse of this nation, is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands upon thousands of happy homes every year, sends the husband and father to prison, or to the gallows, and drives countless numbers of mothers and little children into the cold world to suffer and die. It furnishes about all the criminal business of the courts, and blasts every community it touches. This infernal liquor curse is legalized and protected by the political parties, which you sustain with your ballots, and yet some of you have the audacity to say that you are in favor of prohibiting the traffic, while your votes go into the ballot box with those of the rum seller and the worst elements of the land and in favor of continuing the business. Every year you are given the opportunity of voting a protest against this soul and body destroying business and to wash your hands of all responsibility for the fearful results of the traffic, but instead you inform the government by your political ballots, that you are perfectly satisfied with the present condition of things, and that they shall continue.

"You legalize the saloons that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my dear wife.

"Now, your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution, and murdered according to the laws of the State. You will close your sentence by asking the Lord to have mercy on my soul.

"I now close by solemnly asking God to open all your blind eyes to the truth of each individual's responsibility in this court room, so that you all will cease to give your support to the hell-born liquor traffic."

We have seen many Catholic Priests and Protestant Ministers, give the communion to Brewers, Dis-

tillers, Bartenders, Saloon Keepers and Booze Guzzlers, what a disgrace to the religion of Jesus Christ. At the very doors of the church, lies the great responsibility for sending 50,000,000 rum bloated bodies to drunkards' graves, and the same amount to the drunkard's hell.

For these facts, address,
S. S. Hammers,
Gettysburg, Pa.
Sel., G. E. O'Brien.

NEWS ITEMS

GOSHEN, IND.

The Dunkard Brethren church wishes to announce Sept. 14th as the date of our Harvest meeting. Bro. Elsworth Weimer of Wabash, Ind., will be the speaker for the day.

Our series of meetings is to start Oct. 19th, closing with a lovefeast on Nov. 1st. We are expecting Elder Lawrence Kreider of Ohio to conduct these meetings.

Dallas Sigler, Church Clerk.

FREESOIL, MICH.

On August 2nd, the members of the Pioneer Dunkard Brethren church met at the home of Bro. Edwin Johnson near Traverse City, Mich., for a Communion service. A

number of the brethren and sisters from northern Ohio and Goshen, Ind., were present, for which we were very glad.

Bro. Vern Hostetler had charge of the examination service in the afternoon. Eld. George Replogle officiated at the lovefeast service in the evening, assisted by our elder, Melvin Roesch, Bro. Hostetler, and Bro. Throne.

Twenty-two came together around the tables in commemoration of the last supper in the upper room and to partake of the emblems of the broken body and shed blood of our Lord and Savior, Jesus Christ.

Sunday morning there was Sunday school and preaching services in the forenoon. In the afternoon a number of the members gathered at the home an aged couple, who lived near Manistee, for a communion service for them. On account of sickness, they are unable to attend services away from home so we make it a point to meet with them occasionally in their home, which always seems to be very much appreciated.

Because our membership is widely scattered it makes it inconvenient to get together often, but we hope some good may come out of the efforts that are being put forth. Let us come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need.

Z. L. Bussear, Cor.

ENGLEWOOD, OHIO

On July 27, Bro. Wm. Root of Great Bend, Kans., came and started a series of meetings with

us, and continued for two weeks. He preached the word with power not fearing man. Although there was none added to our number, we can truthfully say those in the church have been built up.

Seedtime and harvest does not come together. Bro. Root has sown the seed, and now it is up to us to keep it watered so it may grow, and God will give the increase. May the Lord richly bless our brother for the efforts he has put forth.

The Lord willing, we expect to hold our lovefeast services on Oct. 25, beginning at 10 a.m. We extend a hearty invitation to one and all to come and worship with us in these meetings.

Ivene Diehl, Cor.

OBITUARIES

MRS WM. LONG

Elma Bohner Long, daughter of Nathan and Catherine Bohner was born Sept. 2, 1869, in Hillsdale county, Mich., and passed away June 5, 1947, at her home west of Goshen, Ind., aged 77 years, nine months and three days. She was the last of her family.

January 30, 1896 she was united in marriage to Wm. E. Long. To this union were born four daughters, one dying in infancy. Most of their married life was spent in and near Pioneer, Ohio. In November, 1943, they moved to Goshen where they lived to the day of her death.

She was a member of the Dunkard Brethren church, uniting with

the church at an early age.

She leaves to mourn her departure her husband, William, three daughters, Mrs. Loma Cook of Montpelier; Mrs. Mary Swihart, and Mrs. Elsie Cripe of Goshen, also 12 grandchildren and five great grandchildren.

Funeral services were held on Sunday, June 8, at the Goshen Dunkard Brethren church in charge of Bro. Vern Hostetler, assisted by Elder B. E. Kesler. Interment in West Goshen cemetery.

DANIEL SEYMORE BUSSER

Daniel Seymore Busser was born was born July 22, 1868, in Stark county, Ohio, and departed this life Aug. 7, 1947, after a lingering illness. After his mother's death, he lived in Lancaster county, Pa., until he was about 21 years of age, when he returned to Ohio.

He was united in marriage to Elizabeth Kropf of Canton, Ohio, March 5, 1891. To this union was born one son, Grover C., of the home. He is survived by his widow and son. He has resided in North Canton nearly 60 years and followed the carpenter trade.

He was baptized into the Church of The Brethren about 47 years ago. He reaffirmed his faith with the Dunkard Brethren church in 1928.

Funeral services were held in the home, in charge of Elder Theo. Myers, Sunday afternoon with burial in North Canton cemetery.

The family wishes to express their thanks to the neighbors and friends for their help and comfort during sickness and death of father.

Grover Busser, Cor.

AWAY FROM THE FOLD

There were ninety and nine that
safely lay,

In the parable that Jesus told;
But now they have wondered far
away,

Away from the gates of gold.

They have wandered away, the
foolish sheep,

And cared not for the Master's
fold,

But have caused their Shepherd
much to weep,

Just as in the days of old.

The ninety and nine have gone
astray,

Into worldly pleasure and sin,
Will they ever return in His own
way,

Who gave them their safety
within.

When sheep go astray the lambs
will too,

No matter how grievous the sin;
The lambs know not but to follow
the flock,

Regardless of the plight they are
in.

Sad for the Shepherd who loved
them so,

To see His sheep wander away;
Into forbidden paths they go,
Caring for nothing but to look
gay.

Forgetting the humble, and dear
Savior, too,

Will the ninety and nine return;
To their Shepherd, gentle, good
and true,

Or His mercy forever spurn.

By A. B. VanDyke.

SUFFICIENCY OF THE
GOSPEL OF CHRIST

Wm. Kinsley

Jas. 1:21, "Receive with
meekness the engrafted
word, which is able to save
your souls." Verse 25,
"Whoso looketh into the
perfect law of liberty." Gal.
5:1, "Stand fast therefore
in the liberty wherewith
Christ hath made us free."

The word perfect means:
completeness, the highest
degree of holiness, exactly,
not to be improved upon.
The word liberty means: a
state of exemption from the
control of others, freedom
from restraint, free right of
worshiping the Supreme Be-
ing according to the dictates
of our conscience without
external control, freedom
of our mind or will, an ex-
emption from the arbitrary
will of others. The word
free means: being at liberty,
not enslaved, not obstruct-
ed, not under compulsion or
control.

Eph. 2:8, "For by grace
are ye saved through faith:
and that not of yourselves:
it is the gift of God." Salva-
tion is a free gift, not that
we merit it, but He gave be-
cause He loved us.

John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno.

15:13, "Greater love hath no man than this, that a man lay down his life for his friends."

The word gift means: a reward, a donation, a present, anything given or bestowed, a voluntary transfer for another without compensation.

We believe that Jesus Christ our Lord, has brought from heaven a saving gospel, which is the Father's will. A complete will or message, no man or group of men have a right to add to or take from. Rev. 22:18-19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

Peter remarked in Acts 11:17, "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God."

Jno. 13:13, "Ye call me Master and Lord: and ye say well; for so I am." Verse 15-16," For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him."

Jno. 12:47-48, "I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Jno. 1:1, 4, 14, "The word was with God, and the word was God." "In him was life; and the life was the light of men." "The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Of his fullness have all we received. For the law was given by Moses, but grace and truth came by Jesus Christ. Behold the Lamb of God, which taketh away the sins of the world.

Let us meditate on the meaning of the word suf-

ficiency; a degree that answers the purpose, adequate power, a supply equal to needs, possessing adequate accomplishments.

Psa. 19:7-8. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

Rom. 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 5:8, "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."

He was delivered for our offences, and was raised again for our justification. Being now justified by his blood we shall be saved from wrath through him. When we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. But we also joy in God through our Lord Jesus Christ, by whom we have

now received the atonement.

Salvation, Oh the joyful thought
This pleasure to our ears:
A sovereign balm for every soul
A cordial for our hopes.

Salvation let the echoes fly
The spacious earth around,
While all the angels of the skies
Conspire to praise the Lord.
Hartville, Ohio.

ENEMIES OF SPIRITUAL GROWTH, AND HEALTH

Ethel Beck

Part One

Fear—"The painful emotion caused by a sense of impending danger or evil; dread, reverential fear."

Most scriptures dealing with this word refer to its relation to God or Godly fear. "The fear of God means, that reverence of God which leads to obedience because of one's realization of His power, as well as His love." "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear." Heb. 12:28.

The thought to be taken up in this article is fear as

a sin, letting it hinder our spiritual growth. A Christian should not live in constant fear and dread of things that might happen. Sin in our lives may cause us to have fears. It should cause us fear, that leads to repentance and obedience. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 26-27.

Jesus has delivered the child of God from the fear of death and the judgment. "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14-15. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit

of adoption, whereby we cry, Abba, Father." Rom. 8:14-15.

Jesus and the disciples were in a boat. There was a storm on the sea and Jesus was asleep. Then because afraid and awakened Him. He rebuked them for fearing when He was with them. He said that they had little faith. Is it not a lack of faith on our part when we are afraid of things that might happen? Did He not say that He would be with His children, always?

Men's doings should not cause us to fear. We know that God will not allow anything to come to us but what is His will for us. "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5-6.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." II Tim. 1:7. When we fear we have no power or courage. Let us trust our Saviour for strength and courage, cast-

ing off all fear.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." I Jno. 4:18. Since there is no fear in perfect love, there is trust and confidence, which brings calm and peace instead of torment.

The apostle Paul was in a storm on the sea for two weeks. His companions were afraid. There appeared an angel of God unto him, which said, "Fear not, Paul: thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27:24-25. He tried to cheer the others who had given up hope, for he believed God.

David said, "I sought the Lord, and He found me, and delivered me from all my fears." Psa. 34:4. Some might say that the scripture tells us to work out our own salvation with fear and trembling. Phil 2:12. This refers to a Godly fear which leads to obedience. The next verse brings out this thought.

God is a jealous God. Ex. 20:5. He has a right to be, for He created us and only wants us to give back what already belongs to Him. He wants our all to be used in His service. He wants the first fruits.

When the Jews rejected the preaching of the apostles, they were to turn to the Gentiles. So that when the Gentiles accepted the gospel it would stir the Jews to jealousy. "I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Rom. 11:11.

Paul said he was jealous over the Corinthians. There were sins in that church which divided them and caused him grief. He founded the church and was concerned that they should be true to their Lord. He says, "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin in Christ." II Cor. 11:2. We see, that Godly fear, or that which leads to repentance, is proper and right.

We are not to provoke the

Lord to jealousy by serving the devil part time. He wants full service. "Ye cannot drink the cup of the Lord, and the cup of the devils; ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? Are we stronger than He?" I Cor. 10:21-22.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Matt. 26:24. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." II Cor. 6:15-16.

When we are tempted to go to places of amusement, worldly pleasures, or to follow the fashions of the world, let us think—we are provoking the Lord Jesus to jealousy.

Jealousy in the human heart can do cruel and mean things. Victims of it do not

have their right judgment and reasoning. They cannot think clearly for their interests are self-centered.

"For jealousy is the rage of man: therefore he will not spare in the day of vengeance." Prov. 6:34. "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." S. of Sol. 8:6.

I have seen one when the spirit of jealousy was over him. He was jealous over the work of another. His face looked wild and he appeared to be sick. It does have bad effects on our disposition and on our health.

Let us recognize anger, fear and jealousy as enemies of our spiritual growth and repent of them and rid our lives of their bad effects.

(To be continued.)

Dallas Center, Iowa.

OUR DUTY

Mollie Garland

In a recent Bible Monitor, March 15th, I was much impressed with an article

entitled, "Witnessing for Christ."

I was reared in a home with God fearing parents. When quite young I recall many times going with my dear mother to church. While tender in years I could not grasp the full meaning of the minister's text where it reads, "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 11-12.

In later years as I came to the age of accountability I wanted to obey my Savior in performing his commandments. My mother encouraged me to read the Holy Bible and taught me to know that God's word is true and was to be obeyed by each and every one if we would be a faithful child of our Heavenly Father.

The guilty conscience and the load of sin bore more heavy as time passed and I became anxious as to my soul's salvation. Just what to do I had to decide for myself. I spent much time in

prayer and meditation that our Lord might give me courage and the power to depart from the worldly pleasures of this life, to be a living and true witness for Jesus our Lord. Without reconciliation to God I felt I would be a lost soul. Why need I be ashamed to own Jesus as my personal Saviour? Paul admonished us, "for I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Rom. 1:16.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture sayeth, whosoever believeth on Him shall not be ashamed." Rom. 10:10-11.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings or disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among

whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. 2:12-16.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; to him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

What joy we have when we as a family can sit together in heavenly places, praising our Creator in the same mind, united in love unfeigned, not ashamed, no! instead, peace and contentment of soul.

I'm confident all men will want to confess Jesus at the last moment. My appeal to all unsaved, own Him now while you have the opportunity to render him service.

Needmore, Pa.

NINETY PERCENT OF PICTURES UNFIT FOR YOUTH

The Motion Picture Research Council report stated that eighty per cent of the pictures were not fit for youth to see; ten per cent were questionable; and ten per cent were presentable. A more recent reviewer made an even stronger statement. Wilcott Gibbs, the Saturday Review of Literature, explained why he gave up his job as cinema critic for that publication: "Ninety per cent of the moving pictures of America are so vulgar, witless and dull that it is preposterous to write about them in any publication not intended to be read while chewing gum."

The council report then concluded as follows: "The movies are devoted to blood and thunder, crime, gun play, lasciviousness, sentimentality and insanity." One reason why I question attending even the good movies is that youth will get accustomed to thinking that the theater is the proper place to be entertained. The facts are that movies are

Not disparagement, nor slander,
Kills the spirit of the brave;
Fling a torch down, ever upward
Burns the brilliant flame it gave.

made by people who are not fit to be teachers, leaders, entertainers and examples. One executive of Audience Research, Inc. (an organization employed by Hollywood to determine what the people want) made this quite clear when he stated the objectives of his organization rather concisely: "We deal with people and money; we're not interested in morals and that stuff." (Time, July 22, 1946).

'TWAS A SHEEP

'Twas a sheep, not a lamb, that
went astray

In the parable Jesus told;

'Twas a grown up sheep that wandered away

From the ninety-and-nine in the fold.

And out on the hill-tops and out
in the cold,

'Twas a sheep that the good
Shepherd sought,

And back to the flock, and back to
the fold,

'Twas a sheep that the good
Shepherd brought.

Now, why should the sheep be so
carefully fed,

And cared for still today?

Because there is danger if they go
wrong

They will lead the lambs astray.
For the lambs will follow the sheep,
you know,

Wherever they wander, wherever
they go.

If the sheep go wrong, it will not
be long,

Till the lambs are as wrong
as they;

So, still with the sheep we must
earnestly plead

For the sake of the lambs today.

If the lambs are lost, what a
terrible cost

Some sheep will have to pay.

Sel. by Bertha Dorsey.

IT WAS FOR ME

When to the Cross on Calvary's hill,
I lift my tear dimmed eyes,
And see Christ dying in my stead,
My heart in anguish cries.

It was my sin that nailed Him
there,

For me, my Saviour died;

For me, His hands and feet were
pierced;

A sword, thrust in His side.

The spotless Lamb of God was slain
For sins that I have done;

For me, He bore its guilt and shame,
For me, forgiveness won.

For from that Cross there ever
flows,

For me, Love's Crimson Rain,

To wash my soul of every sin,
And cleanse it of its stain.

So to that Cross I'll ever cling,
And claim Love's pardoning grace,
And consecrate my all to Him,
Till I shall see His face.

His love and mercy I shall own;
His name ever adore;

His praises sing while I have
breath;

Him, worship evermore.

For Christ has paid sin's debt for
for me,

My pardon, He has won.

For me, heaven's gates are opened
wide,

By God's beloved Son.

—Lois M. Eish.

NOT ALONE

Go with me, Master, by the way;
Make every day a walk with Thee;
New glory shall the sunshine gain,
And all the clouds shall lightened
be,

Go with me on life's dusty road
And help me bear the weary load.

Talk with me, Master, by the way;
The voices of the world recede,
The shadows darken o'er the land—

How poor am I, how great my
need,
Speak to my heart disquieted,
Till it shall lose its fear and
dread.

Bide with me, Master, all the way,
Though to my blinded eyes un-
known;

So shall I feel a Presence near
Where I had thought I walked
alone.

And when, far spent, the days de-
cline,
Break Thou the bread, dear
Guest of mine.

—Anon.

In life's small things be resolute
and great

To keep thy muscles trained:
know'st thou when Fate

Thy measure takes, or when she'll
say to thee,

"I find thee worthy; do this deed
for me?"

—Lowell.

Ill fares the land, to hastening ills
a prey;

When wealth accumulates and
men decay.

—Goldsmith.

SENTENCE SERMONS

Christ lived with men to
prepare men to live with
God.

Jesus came from heaven
to earth to reveal to men
the way from earth to
heaven.

God attaches a condition
to every promise and gives
a promise for every condi-
tion.

Some men think in terms
of God's obligation to them
and fail to consider their
obligation to God.

Do not pray for a way of
ease, but simply that Chrsit
will ease the way.

Before conversion life
moulds character; after
conversion character moulds
life.

The selfish soul forgets to
forgive; the unselfish soul
forgives to forget.

BIBLE MONITOR

Vol. XXV

September 15, 1947

No. 18

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONDITIONS OF SALVATION

Salvation: The redemption of man from the bondage of sin and the liability to eternal death, and the conferring on him everlasting happiness. Webster.

Down deep in the individual's heart I doubt if there is a human being but hopes some day to enjoy the fruits of salvation. Sorry many are being confused by the popular deception of the devil, who is using every human means that he can to keep human being from enjoying the salvation which God has planned.

One of the greatest deceptions is, that salvation is universal and not conditional. Even good common sense would teach us that salvation would be conditional. Without God's word, the light that reveals God

and His plan to us, we have no definite proof of the way of eternal life. We shall list some scriptures, giving the conditions of salvation, for your meditation.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Jno. 3:14-17.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is

passed from death unto into the kingdom of life." Jno. 5:24. "While ye heaven." Matt. 18:3.

have light, believe in the light, that ye may be the children of light." Jno. 12:36.

"Repent ye: for the kingdom of heaven is at hand." Matt. 3:2. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." V. 23, "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:19, 23.

"Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Luke 3:8. "Verily, I say unto you. Except ye be converted, and become as little children, ye shall not enter

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

V. 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jno. 3:3, 5.

"Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37-38.

"Know ye not, that so many of us as were baptized into Jesus Christ ere baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death. We shall be also in the likeness of his resurrection." Rom. 6:3-5.

"Many false prophets shall rise, and shall deceive many. And because iniquity

shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:11-13.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36.

Dear reader are you taking a chance or are you using your opportunities of church services, meditation, and studying of God's word that you may be certain of meeting the conditions of salvation.

ENEMIES OF SPIRITUAL GROWTH AND HEALTH

Ethel Beck

Part 2

Fear and jealousy have been included as enemies of spiritual growth and health. Now we will take a look at envy. It is closely related to jealousy. It means, discontent and ill will at the good fortune of another, even to showing malice and spite. Also to long after or covet.

We should not be envious of the wicked even if they seem to prosper. "Be not

thou envious against evil men, neither desire to be with them." Prov. 24:1. "Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long." Prov. 23:17.

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord and He shall give thee the desires of thine heart." Psa. 37:1-4. Should we ever have any reason to envy the wicked when they seem to prosper, when the Lord offers such good things to those that trust Him?

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4. It was because of envy that the Jews delivered up Jesus to be crucified. Mark 15:10.

Paul's preaching drew such large crowds that the unbelieving Jews were filled with envy. They did all they could to destroy the influence of the gospel. They were provoked to jealousy

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all right, but it was not the kind that leads to repentance. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Acts 13:45.

Envy is listed with the basest of sin found in those who, "Did not like to retain God in their knowledge." Rom. 1:28-32. He gave them over to a reprobate mind. "Who knowing the judgment of God, that they which commit such things are worthy of death."

A common trait of the natural man is envy. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."

Tit. 3:3. It is listed as a work of the flesh in Gal. 5:21. The apostle Paul said that he had told them before, "that they which do such things shall not inherit the kingdom of God."

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" I Cor. 3:3. "Let us not be desirous of vain glory, provoking one another, envying one another." Gal. 5:26.

"Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13:13. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Jas. 3:14-16.

Worry is also a hindrance in our Christian life. It gets us all upset and unsettled. It shows a lack of faith. Can we not trust God at all times, through all circumstances, and for future undertakings? Can we not trust our loved ones to the Lord? Why worry about things that are beyond our control? We cannot help them except through prayer. If we worry about things we can help, let us do something about it, and then commit it all to God.

Worrying in either case does not help the situation any but may hinder it. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Psalms 37:5. "Casting all your care upon Him; for He careth for you." I Peter 5:7.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:6-7.

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never

suffer the righteous to be moved." Psalms 55:22.

We are told to commit, and cast our cares on the Lord. Then leave the results with Him and not try to carry the load again. By putting our trust in Him, we have the promise of His peace which shall keep our hearts and minds on Him.

"Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in Thee." This is the cure for fear, worry and anxiety.

Some time ago there appeared an article on "Anger." It is also included as an enemy to our spiritual growth, and health. So far, these articles on anger, fear, jealousy, envy and worry are given from the viewpoint of the Christian life. Now let us consider their effects upon our health.

Here note the words of William Penn, "Passion is a sort of fever in the mind, which leaves us weaker than is found us. It, more than anything, deprives us of the use of our judgment; for it raises a dust which is very hard to see through. It may not unfitly be termed the mob of the man, that

commands a riot upon the reason."

It is a proven fact by doctors, that anger actually puts poison into the bloodstream. Anger, resentments, fear, jealousy, envy and worry are disrupting emotions. They have been known to cause stomach ulcers, arthritis, indigestion, nervousness, headaches, and other ailments. When the sins that cause these ailments, are repented of and forsaken, the health improves. This is a proven fact.

Before me is a sketch about a pastor's wife, who was moving to a new place against her wishes. She carried such resentment that it caused her to be an invalid. When she surrendered the whole thing to God and became reconciled to the new place, she became well and was soon a happy, useful person.

Many more cases could be cited, where the disease left when the sin was gotten out of the life. Christian people are known to rate higher in health records than people in the world. A child of God lives on a higher plane. They usually live

a more simple, normal life. Their sins have been forgiven and forsaken. They have a clear conscience toward God and man. They live a happy, joyful life. By trusting their all to God, they do not allow the cares of this life to be a hindrance to them. The Lord sustains them and their hearts and minds are at peace.

Are you dear reader enjoying such a God-entrusted life? "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." III Jno. 2.

Dallas Center, Ia.

FEET-WASHING

Positive proof that foot-washing is an ordinance of the church, is drawn from the spiritual nature of it as presented by the Savior when he instituted it among his disciples. We feel that the spiritual design, object or purpose of every command constitutes its great importance. The spiritual work is of so much importance, that without it every command would be an empty formality, a shadow

without a substance.

The first point to prove that there is something spiritual in the ordinance of feet-washing is the fact that it is commanded to believers only. Like the communion, it has a spiritual object, because it is given to spiritual people, to those who are born of the spirit. In the Jewish economy, when we find an ordinance or ceremony to be observed among them, it had something spiritual connected with it as its object, which gave it its great importance and made it an object of spiritual interest to them.

Their sacrifices and offerings for sin were formal ceremonies and would have been of no value had it not been for the spiritual design and work which God purposed in them. So it was with the passover. Its spiritual purpose constituted its great importance. When we come to the gospel, we find the great spiritual interest of the church provided for by various means appointed of God.

All the ordinances and ceremonies which God has enjoined in the church are of that character. To illus-

trate this point further we will refer to a few of these ceremonies. The disciples are commanded to engage in singing and prayer, and exhortation. In this there is something formal, but the great object is spiritual. So with baptism, the Lord's supper, and the communion. Though they are in one sense literal, yet there is a spiritual design in them, giving them their greatest importance in the church. If, then, we can show that there is a spiritual design, a spiritual work, connected with feet-washing, that alone will be sufficient to establish it as a church ordinance.

The second point to prove that there is something spiritual designed in feet-washing is the language of our Savior found in John 13:6-7, "Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter." Three points we wish to notice in reference to the words of the Savior to Peter: "What I do thou knowest not now."

First: If it had been an

ancient custom the Savior men of our day seem willing was observing, Peter most to be.

certainly would have known Third: If the Savior had all about it, for it is not been in the habit of washing the disciples' feet, Peter reasonable to suppose he would surely have known custom, living in an age what he was doing. But as when the custom prevailed. It is not reasonable that evidence that this was the men of our age should know first time the Savior had more about ancient custom, thus engaged with them in and more about what the feet-washing, making it a Savior did than Peter knew. new thing among them, a new institution founded on the precept and example of Christ. This matter of their not knowing what the

Second: If the Savior had been washing their feet alone for the purpose of cleansing them from dirt, Peter certainly would have known all about that. It is hardly reasonable to suppose that a person could wash feet to clean them among the disciples as the communion or any other Christian ordinance.

and those who were washed did not know the object of it. If the object of the washing had been wholly literal, it is reasonable to conclude that Peter would have understood it. The idea, then, which has been advanced that the Savior washed their feet only as an ancient custom, or merely for the purpose of cleansing them is not well founded, for it rests upon the presumption that Peter was ignorant of the most plain and literal practices of his day, even more so than some

We now wish to notice another point made by the Savior in his language to Peter when he says, "Thou shalt know hereafter." This language naturally turns our minds to the question of what Peter did afterward learn about the matter of feet-washing, and we are safe in concluding that whatever knowledge he obtained on the subject he learned from what the Savior said to him. Then we must look to what the Savior said concerning that matter. Did the Savior tell

Peter he was observing the ancient custom of foot-washing? Certainly not. Did he tell him he washed their feet to cleanse them from the dirt contracted during the day? Certainly he did not tell him that either. Did he tell him he was teaching, as some men say, an example of humility that was never to be followed by his disciples? Certainly he did not tell him any of these things which men use as an excuse for not observing the ordinance.

Let us hear what the Savior did tell Peter; then we can see what he learned from him on the subject of foot-washing (and I hope we may learn as well as Peter). In the eighth and ninth verses we read, "Peter saith unto him thou shalt never wash my feet." Jesus answered him, "If I wash thee not thou hast no part with me." Peter here learned that his part with his Lord and Master was involved in this work. As the part which Peter had with Jesus was spiritual it included his connection with life and salvation, his union with Christ, the most important spiritual relation ever presented to man.

If this is not connecting a spiritual matter with foot-washing we cannot find more than this condition on baptism, the communion, or any other, or even all commands. I know not a place in the Bible where a greater spiritual relation is made to stand on the condition of obeying any one command. If we weigh the importance of foot-washing by the important spiritual interest here, where the Savior made a condition of rejecting it, no command in the gospel would be more important. Peter, from the language of the Savior, learned that all that was of greatest interest to him in a spiritual sense was connected with the matter of submitting to the ordinance the Savior was then observing. From this language of the Savior, Peter learned enough to make him gladly submit, saying, "Lord, not my feet only, but also my hands, and my head." It would be well for all of us if we had the teachable, the submissive spirit of the apostle Peter.

The second thing he learned from the Savior on that subject is recorded in the 10th and 11th verses: "Jesus saith unto him, He

that is washed (léloumenos) needeth not save to wash (nipsasthai) his feet, but is clean every whit, and ye are clean, but not all, for he knew who should betray him; therefore he said, ye are not all clean."

In the above language léloumenos, from louo, means to wash or bathe the whole body, and is an allusion to the ordinance of baptism; while nipsasthai, from nipto, means to wash a part of the body, as the hands or the feet.

Now, as the first washing here spoken of by the Savior, indicated by louo, as referring to baptism, shows that the Savior referred to the spiritual cleansing represented by baptism; and the Savior adds that such do not need any more, "save to wash his feet, but is clean every whit, and ye are clean, but not all." Here the cleansing implied by the word louo, to wash the whole body, as in baptism, and the cleansing implied by nipto, to wash the feet, are both used as representing a spiritual cleansing:

"For he knew who should betray him, therefore said he, Ye are not all clean." Here the cleansing indicated by these washings applies to all the disciples except Judas. He is presented as not being cleansed by them, which is clear evidence that the Savior did not refer to a literal cleansing, because that would apply to Judas as well as to the eleven others. Now, as there was something in these washings referred to, that represented a cleansing to the eleven, but not of Judas, that cleansing must be spiritual, for Judas could receive a literal washing as well as the eleven. When we learn that these washings represent a cleansing of none but the righteous and holy disciples of Christ, we of necessity must conclude that there is something spiritual connected with it as well as any other command of the gospel.

The third fact concerning feet-washing that Peter learned is found in the 14th and 15th verses: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." Here the apostle learned that the feet-washing observed by the Savior

was an institution appointed for the disciples to practice among themselves according to the example of their Lord and Master. From the fact that it belongs to the church alone, we know there is a spiritual design in it, for there is no institution belonging to the church, either Jewish or Christian, that does not have a spiritual object or purpose connected with it.

The fourth matter of importance that the apostles learned concerning foot-washing is found in the 16th and 17th verses, "Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them." Here the Savior promises happiness to the apostles if they do the things which he had given them by his example. This promise of the Savior must have reference to something spiritual, because it is promised to the disciples and not to the world; and there is no promise made to the disciples separate from the world that has not something spiritual in it. If the happiness promised is only

temporal enjoyment then the world has all that there is in the promise of the Savior. But this cannot be true, from the fact that Peter did not know what the Savior was doing; and if the Savior had been doing only the literal work, and the happiness promised only temporal enjoyment, the world, as well as Peter, must have known all about it; and to conclude, this work and promise of the Savior was only a literal a temporal thing, is making the part which Peter had with the Savior and the cleansing of the eleven only a temporal matter.

In the evidence adduced to prove the feet-washing of our Savior to be an ordinance of the church, the arguments embrace these facts:

First. That Jesus gave it by his own command, precept and example.

Second. He shows them what the design and object of the command is when he shows it to represent the cleansing, this represents the spiritual cleansing which belongs alone to the righteous, pointing to the blood of Christ which cleanses us from all sin.

Third. The penalty or judgment pronounced upon Peter and the widow if they would not submit to the law then given to the apostles.

Fourth. The promise, If ye know these things, happy are ye if ye do them.

Here the Savior concludes this ceremony with the promise to those who know and do the things which he had done and commanded. We now have the ordinance of feet-washing founded on these facts:

More than this cannot be said of any command ever given to the disciples. The command, the object of it, the penalty for disobeying it, and the promise to the obedient, make the great points of every law in the Bible, and we have all these points given by our Savior in the ordinance of feet-washing. If these be not enough to lead us to obedience, we know not what more could be added to induce us to accept it, unless it would be more of that spirit which filled the bosom of our Savior when he gave the command and stooped down and washed the disciples' feet.

Selected from The Doc-

trine of the Brethren De-fended by R. H. Miller.

UNIVERSAL MILITARY TRAINING

Lewis B. Flohr

In the closing days of the last session of the Congress, there was introduced in the House of Representatives a bill the object of which is universal military training. But as that term is unpopular, it is, as I understand, intended to call it National Security Training Commission.

At first the committees drafting the bill seemed to have only deaf ears to all importunities in behalf of conscientious objectors, but shortly before the bill was reported to the U. S. House of Representatives, those laboring in behalf of the C. O's. succeeded in getting some amendments inserted that apparently give much better status to C. O's. than during the second world war.

Primarily, our position is against war and training or preparation for war. The only fighting in which we engage is "the good fight of faith"; carnal wars are

made by the world's kingdoms, and are not for Christians to enter. We should be posted on the proposed provisions for C. O's. Someone or any number in each congregation that care to do so, should write to the representative in the House of Representatives, Washington, D. C., from the Congressional District in which they live, and ask for a copy of H. R. 4278 which is the bill referred to.

Vienna, Va.

THINK

Wm. Kinsley

Gal. 6:3, "If a man think himself to be something, when he is nothing, he deceiveth himself." Rom. 12:3, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." I Cor. 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

II Tim. 1:7, "For God hath not given us the spirit of fear; but of power, and of

love, and of a sound mind."

The meaning of the word think; to have the mind occupied, to set the thoughts of the mind, to conceive, to meditate, to presume, to imagine, to believe, to esteem, to consider, to suppose.

Think what Spirit dwells within thee;

Think what Father's smiles are thine.

Think what Jesus did to win thee,
Child of heaven can'st thou repine.

Hartville, Ohio.

NEWS ITEMS

PIONEER, OHIO

The business meeting of the Pleasant Ridge congregation was held Aug. 8th. Our Elder, Clyde Miller opened the meeting. Hymn No. 246 was sung and part of Matt. 7 was read.

The reports of the clerk and treasurer were read and accepted by the church. We decided to hold our lovefeast Oct. 18th and 19. We plan an all day meeting beginning at 10 a. m. An invitation is given to all to attend this lovefeast. May we look forward and pray for the success of those services.

H. A. Thorne, Cor.

WENATCHEE, WASH.

The Wenatchee Dunkard Breth-

ren church rejoiced to have Elder M. S. Peters with them on Aug. 10. He brought two fine sermons to an attentive audience.

On Aug. 24, Eld. E. L. Withers and wife were with us for two services. He brought us powerful sermons on the reasons why the Christian should rejoice; not only when all goes well but even that we are privileged to suffer with Christ as did the Apostles in Acts 16:25. Thus Col. 1:24 gives us cause for rejoicing.

There seems to be slight improvement in the health of our Elder, D. B. Steele, but he still is a very sick man and asks for the prayers of the brotherhood in his behalf.

The weather here is ideal for fall. All are busy harvesting the fruit crop. Any members traveling this way are invited to stop off and worship with us.

E. W. Pratt, Cor.

COMMUNION DATES

Plevna, Ind.....	Oct. 4
Walnut Grove, Md.....	Oct. 5
Mechanicsburg, Pa.	Oct. 11
McClave, Colo.	Oct. 11
Berean, Va.....	Oct. 18
Eldorado, Ohio.....	Oct. 18
Pleasant Ridge, Ohio.....	Oct. 18
N. Lancaster, Pa.....	Oct. 19
Englewood, Ohio.....	Oct. 25
Bethel, Pa.....	Oct. 26
Goshen, Ind.	Nov. 1
Orion, Ohio.....	Nov. 15

ELDORADO, OHIO

The Eldorado Dunkard Brethren are expecting to hold their fall evangelistic meetings beginning Oct. 6, and ending Oct. 19, closing

with a lovefeast beginning Saturday afternoon Oct. 18th at 2 o'clock.

Bro. Melvin Roesch of Wauseon, Ohio, has consented to hold these meetings.

We ask an interest in your prayers for these meetings that much good might be done for the Master. Come and worship with us.

Necette Silknitter, Cor.

SWALLOW FALLS, MD.

We, the Swallow Falls congregation met in council meeting July 19th at 2 p. m. Our presiding elder, Ray S. Shank of Mechanicsburg took charge of the meeting. Little business came before the meeting. All business was disposed of in a Christian manner.

On July 18th Bro. J. P. Robbins of Potsdam, Ohio, began a series of meetings at this place. He preached inspiring message with power. Although there were no additions to the church, we feel that much good seed has been sown and the members of the Swallow Falls congregation have been encouraged.

On Saturday, July 26, we had our annual lovefeast. Elders and ministers present were: J. P. Robbins, L. B. Flohr, O. L. Strayer, W. A. Taylor, Ray S. Shank, B. Klepinger, George Dorsey, Z. L. Mellott and Dewey Shaffer.

Afternoon service was opened by singing a hymn after which Bro. Klepinger read Col. 3 and gave the opening prayer. The various ministering brethren brought us messages through the afternoon. Approximately 50 surrounded the Lord's table in the evening from six different congregations with

Bro. Robbins officiating.

On Sunday we had our all day meeting. We enjoyed having a large attendance in Sunday school and a large crowd throughout the day. The various ministering brethren again brought us inspiring messages during the morning and afternoon. Bro. Robbins delivered his farewell message in the evening.

We wish to thank all who were permitted to visit with us for coming and invite them, as well as others, to come again.

We also wish to thank Bro. Robbins for his efforts while he was with us. We pray that the Lord will bless, by giving him good health again and that he might again be able to labor for the saving of souls.

May I ask an interest in the prayers of the faithful for the Swallow Falls congregation. The effectual, fervent prayer of the righteous availeth much.

Ruth M. Snyder, Cor.

SLOW TURNING FROM THE RIGHT TO EVIL

**How Continual Contact
With Evil is Likely to In-
fluence One's Conduct**

William Smith

We see evidence of unfortunate changes that are likely to undermine the morals of the people in these days. Let us illustrate what we mean by a few questions.

Does the sight of a woman

smoking a cigarette disgust you as much as it did when you saw the first one? Does a man in a public place with no shirt on strike you as indecent to the same extent it did when you saw the first exhibition of this kind? Does the sight of a woman with bobbed hair strike you as strangely as it did at first when the style started? Does the sight of a woman with abbreviated clothes look as immodest as it did when the styles started? Does the drinking of a glass of beer seem as improper as it did just after the Eighteenth Amendment was repealed? Does Sunday work in the shop seem as improper as it did a few years ago? Do swear words grate on your ears as harshly as they did some time ago? Does the Sunday newspaper come to your house where it did not some years ago? Do you listen to programs over the radio today that you thought improper to listen to a few years ago?

Is this not true? There are people today doing things that a few years ago they thought wrong for them to do. There are women smoking cigarettes today that a few years ago were

disgusted to see a woman smoking.

There are shirtless men going about the street that were disgusted when they saw the first men doing that shameful thing. There are women with bobbed hair and shaved necks today who a few years ago had no idea of ever doing such a thing. There are women in slacks and shorts who could not have been persuaded to put on such an outfit ten years ago. Think of it.

There are mothers dressing their daughters in dresses that a few years ago would have been considered by them entirely improper. Think it over.

There are men working on Sunday now who felt it wrong to do so a few years ago. There are people drinking beer today who would not think of touching it a little while ago. On every side people are doing things that popular opinion would have condemned them a few years ago. God never changes.

The personal question.

Dear reader, how is it with you? Have you changed your opinion and conduct for the worse in the past few years? Most

people have, we are satisfied from observation. Because certain questionable things are not condemned by popular opinion many people are modifying their conduct accordingly. As long as the general public do not condemn certain acts many people are letting up on their strictness along many lines. Their conduct is regulated by what people say rather than what we read in "God's Holy Word."

The instruction of a godly father or mother has been annulled by what other people are saying.

We hear people say, when the Bible is quoted, "O that is the opinion of Paul, and does not apply to our times." Indeed very few people are consulting the Bible as a guide book on what to do. They read the fashion plates and do as others do. Most people are following the crowd, and here the crowd goes they go, regardless of the fact that the Bible says the way the many take is the "Broad" way that leads to destruction. "They all do it" is more imperative with them than the "Thou shalt not" of the Bible.

The counsel of good old people is listened to indiffer-

ently with a condescending smile that seems to say, "I pity you old fogies."

The gradual process.

We read a timely statement on this line some time ago: "Through force of custom people are gradually persuaded to sinful compliance." A poet, quoted in the old grammar we studied in school, said,

Vice is a monster of so horrid mien
That to be hated needs but to be
seen;

But seen too oft, familiar with her
face,
We first endure, then pity, then
embrace."

The history of many a downfall could be traced to this process. In fact the mass of people are being so influenced. Think of the tremendous slump in the rising generation of women who by the millions have taken to cigarette smoking in the past twenty years or less. By some insidious means, helped on by the lying advertisements of tobacco barons, they have come to think it smart to smoke. They are simply the victims of tobacco companies who are leaving no stone unturned to make money out of debauching women. Observe how beer

drinking is increasing.

With the restraint off, brewing companies are making inebriates of thousands, and lowering the morals of millions, of poor, foolish men and women, boys, girls, are willing to be the dupes of such scheming money grabbers who have no desire to help anyone, or care whose life and home they wreck so long as they can make some money out of the wrecks, (sad).

Reader, will you sit down and review your own case?

Have you been modifying your conduct to suit the popular trend? Search yourself in the light of the Bible. Compare your life today, your convictions, your teachings in earlier days, your ideas you once had and see if you are being made to drift with the crowd. Ask God to reveal yourself to yourself.

Repent and turn back to your better convictions. Ask God to forgive you, and be ready.

—Neglected Truth Facts.

The greatest thing a man can do for his Heavenly Father is to be kind to some of his other children.—Drummond.

BIBLE DOCTRINES BRIEFLY STATED

The Doctrine of God

I. There is a God

All nature proclaims this fact. Look in whatever direction you will—in the heavens above, in the earth beneath, in the Bible or in God's other great book (the book of nature), in realms scientific or unscientific, in the human body—and you are confronted with multitudes of questions and problems which can not be answered or solved, except on the ground that there is an Infinite Being, a super-human Intelligence, a Mighty God, an Allwise Designer, a Creator of all things visible or invisible, who is responsible for all these things. The origin of life, the origin of matter, the origin of species, and a number of other things that to the human mind are an absolute mystery except through divine revelation, cannot reasonably be accounted for in any other way. They who undertake to lengthen the six days of Genesis I and account for all these things by "the laws

of Nature" fail to reckon with the fact that there can be no laws without a law-giver. The longer we meditate upon these things the more fully we are convinced that only "the fool hath said in his heart, there is no God." "Many infallible proofs" of the existence and over-ruling power of God are found in the Bible, in the Book of Nature, or in any well written work on Christian evidences.

II. There is But One God

From the idolater's standpoint there are "gods many and lords many;" but from the standpoint of the doctrine of a Supreme Being having "all power . . . in heaven and in earth" there can be but one God; as more than one such Being who is supreme and limitless in wisdom, in intelligence, in power, in dominion, in creative ability, in filling heaven and earth is an impossibility.

It is the testimony of God Himself that He is the one and only God. In His invitation to the lost of earth He pleads, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else."

(Isa. 45:22). The assertion that He is the one and only God is repeated a number of time in scripture. All the inspired men who wrote the Bible, "as they were moved by the Holy Ghost," wrote from the assumption that the God of the Bible is the only Supreme Being in existence. We search in vain for proofs of the existence of any other.

III. God Manifests Himself to Man in Three Persons: Father, Son, and Holy Ghost

In this sense we call Him the Triune God. This phase of His being is sometimes referred to as that of "a compound unity." There is nothing clearer in the Bible than these two facts: (1) There is but one God. (2) There are three Persons; namely, Father, Son, and Holy Ghost. We believe both facts; though we can not explain or answer every question that might be raised with reference to the reconciling of these two facts. Many have tried it—and have gone off into extreme unitarianism or extreme trinitarianism. But the simple-minded child of God is not confused; accept-

ing all the facts of the Bible as God gives them, leaving the unfathomable part in the hands of Him who knows all things and who in His own time and way will reveal all things which He sees necessary or expedient or important for His people to know; either in this world or in the world to come. From the very beginning we find a recognition of the existence of the Trinity (Gen. 1:2, John 1:1 3,14), and an abundance of His existence is found in the New Testament writings.

IV. This Triune One God is Creator of All Things Visible and Invisible

"In the beginning, God created the heaven and the earth," Gen. 1:1. "The Spirit of God was upon the face of the deep." V. 2. "All things were made by him" (that is, Christ), "and without him was not anything made that was made." (John 1:2. Some have raised the question as to whether God made the devil. There is nothing staggering about this question. God made man, but man did not remain as God created him. Neither did the devil remain as God

created him. We shall not enter into a discussion as to how and when and why the devil fell; for God does not tell us, and why should we speculate? Men who have tried it have brought forth some very foolish conclusions. Better leave such questions in the hands of God. The point to remember here is that "All things were made by him, and without him was not anything made that was made."

V. God is Infinite; Without Limitations; Without Beginning or Ending

No matter from what standpoint we look at this Infinite Being, we find Him perfect, without limitations, in every respect. In point of time. He is without beginning or ending, "from everlasting to everlasting." In power, He is correctly described as being Omnipotent. In knowledge and wisdom we recognize Him as being Omniscient. In location He is Omnipresent; everywhere present, filling all space. In love, in holiness, and in everything else that might be noted about Him, He stands a similar test. Being the Infinite Creator and Governor of the

Universe, absolutely perfect in every detail of His being, we are moved to exclaim with the prophet, "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." (Isa. 6:3). Looking upon the holy, righteous, living, heavenly Father, "let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

VI. The Attributes of God Are Characteristic of the Father, Son, and Holy Ghost

When we say Father, we mean the Sovereign God, the Ruler of Heaven and earth. When we say Son, we mean God incarnate, appearing upon the earth in human form. When we say Holy Ghost, we mean the third Person of the Trinity, the Spirit of the Living God, who is everywhere present. We give recognition to each of these as God. One remarkable thing about each of the three is that He is recognized as God, and the attributes of God are ascribed to each of them—goodness, holiness, eternity, unchangeableness, etc., etc. Of these we shall speak in later paragraphs. All praise

and glory to this wonderful Triune God.

VII. Jesus Christ is the Living God, born of the Virgin Mary, Without Human Father, the Messiah of Scripture

Other things that may be said of Him is that though He was without human father, He was a complete human, just as He is also a complete God. "In him dwelleth all the fulness of the Godhead bodily." As "the author and finisher of our faith," the ransom price paid for our sins, "the Lamb of God which taketh away the sin of the world," the Giver of the Gospel, the Head of the Church, our Advocate before the Throne, the Messiah of Scripture, He stands as the central figure of both Old and New Testaments, our hope of glory. Through the functions of His office differ—as one with the Father in the beginning, as the Messiah of Scripture, as the Babe of Bethlehem, as the Organizer of the Church, as the Door into the sheep-fold, as our Substitute of the Cross, as our Advocate before the Throne, and finally as our coming Lord with who the

ransomed hosts of God "shall reign forever and ever," we still recognize Him as "Jesus Christ the same yesterday, today, and forever." Blessed be His holy name.

VII. The Holy Ghost is the Spirit of God, the Third Person of the Trinity, the Reprover of the Wicked, the abiding Comforter of the Saved

According to John 14:26; 15:26; 16:7-11, it is the mission of the Holy Ghost to testify of Christ, to bring the things which Christ taught to the remembrance of His disciples, and to lead them into all truth. As the reprover of the wicked and the abiding Comforter of God's elect, the Holy Ghost fills an important place in the word at the present time. The wisdom and efficient work of God is manifest as we think of Him in His three manifestations in the world. God the Father, the Sovereign of earth and skies, the King on the Throne, ruling His people direct according to His sovereign will, was manifest to the world during Old Testament times. God the Son, or God in the

flesh, is manifest during the days when the New Covenant was established between God and man, and Christ in person made God more real to man. God in the Spirit, sent into the world by the Father and the Son after Christ ascended to glory, is everywhere present, reproving the wicked, comforting the saved, serving as our witness and guide. God is more real to us in that He is manifest through the persons of Father, Son and Holy Ghost.

IX. God's Infinite Wisdom

Further on we shall have something to say in comparison between God and man. At this time we shall content ourselves by submitting a quotation from the language of God: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9.) So wonderfully great is the Lord that Paul was impelled to cry out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." (Rom.

11:33.) Compared with Him the nations are as "the drop of a bucket." (Isa. 40:15). And "the inhabitants thereof are as grasshoppers." (V. 22). "From the foundation of the world." (Matt. 25:34) God looked ahead, foresaw the fall of man, conceived the divine plan of salvation, and prepared a Kingdom for the everlasting habitation of His people. There is no limit to His understanding, and all His plans and provisions for His creatures are perfect, conceived in the mind of the Infinite. His perfect wisdom and love for His creatures is a guarantee that none of His plans will miscarry, and that His glorious promises to His people will be fully realized in time and in eternity.

X. God's Infinite Power

In the beginning, God spoke the word, and heaven and earth sprang into existence. He said, "Let there be light," and the universe was lit up by the glorious light of God. The fulfillment of His prophecies is proof of His infinite power. In the end of time He will again speak the word, and eternity will be a glorious reality for His people; and

an awful reality for those who in this time have spurned God's proffered terms of mercy. The greatness and majesty and infinite power of God are eloquently set forth in the language of the prophet, recorded in Isa. 40:12-17. The same God who fills heaven and earth and holds our very existence in the hollow of His hands, has but to speak the word, and all things are done according to His directions. The mightiest nations are as nothing as compared with His almighty power. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

XI. God's Infinite Love

Of all the qualities of God, His infinite love grips the heart of man as nothing else can. Well has it been said of Love that it is "the greatest thing in the world." It is in this sense that it is held forth in the Gospel. Wherever there is a comparison made between love and other admirable things (as in I Cor. 13:13, in Col. 3:12-14, etc.), love is invariably held forth as the greatest. The "greatest commandment" is pointed

out by Christ as that of a supreme love to God and to our neighbor as ourselves. In love, as in all other commendable attributes, man is but a finite image of the Infinite God. So wonderful is the love of God toward the world of vile sinners that "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this is all the more marvellous when it is remembered that in the all-inclusive Gift this "only begotten Son" lived the life of "a man of sorrow" and closed His earthly career by voluntarily offering Himself as a ransom for our sins and dying an ignominious death upon the cross. The story of God's love is told in three words: "God is Love." The Gospel Herald.

No one is useless in this world who lightens the burden of it for anyone else.—Dickens.

Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave." Ps. 31:17.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 5—Acts 20:17-38.
 Oct. 12—Acts 21:1-20.
 Oct. 19—Acts 21:21-40.
 Oct. 26—Acts 22:1-30.
 Nov. 2—Acts 23:1-35.
 Nov. 9—Acts 24:1-27.
 Nov. 16—Acts 25:1-27.
 Nov. 23—Psa. 95:1-11.
 Nov. 30—Acts 26:1-32.
 Dec. 7—Acts 27:1-21.
 Dec. 14—Acts 27:22-44.
 Dec. 21—Matt. 2:1-23.
 Dec. 28—Acts 28:1-31.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 5—Confession and Repentance. Neh. 9:1-15.
 Oct. 12—Respecting The Lord's Day. Neh. 13:15-22.
 Oct. 19—Laying Down Our Life for Our Brethren. Esther 4:1-17.
 Oct. 26—The Wages of Sin is Death. Esther 7:1-10.
 Nov. 2—The Persecuted Preacher. Jer. 38:1-13.
 Nov. 9—Faithfulness Rewarded. Dan. 1:1-21.
 Nov. 16—God's Protection. Dan. 3:1-30.
 Nov. 23—Thanksgiving, and Memory Lesson. Psa. 100:1-5.
 Nov. 30—The Innocent Protected. Dan. 6:1-28.
 Dec. 7—Shirking A Duty. Jonah 1:1-17.
 Dec. 14—Result of Repentance. Jonah 2:1-3:10.
 Dec. 21—Wise Men, and The Star. Matt. 2:1-23.
 Dec. 28—Review.

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BIBLE MONITOR

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October 1, 1947

No. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR KINGDOM

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18:36. In directing our lives through the various problems that daily arise, I wonder how much we meditate on the fact that we have vowed, and claim to be citizens of the kingdom which is not of this world?

I do not think that anyone will doubt the statement that, "the general trend of the kingdom of this world is evil." Even Christ brought out that thought in His great prayer to God, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

They are not of the world, even as I am not of the world." John 17:15-16.

Let us ask ourselves the questions: Just how much am I of this world? "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." II Cor. 6:14-15, 17.

Are we following this scripture in our lives or are we going in with them and being contaminated with their evil acts, thoughts and methods?

These scriptures lead into

many lines of thought. We are particularly interested in one at this time.

Is it any wonder that so many of the world and even our own nation cannot understand many of the so-called christian people? Many have financially and personally taken part in Politics even to use their influence and voice to support them. Then when their party or possibly even the man they voted for calls them to support him in his plans and regulations, they refuse.

Is it any wonder that the leaders of the Dunkard faith in the past, have taken a stand on numerous occasions and conferences to carry out the New Testament teachings of a separate people. Even to "Abstain from all appearance of evil." I Thess. 5:22.

It is interesting and encouraging to go back to the minutes of Conferences in the past and note the determined stand of the faithful fore-fathers. Even in the minutes of the first conference with a printed record, the year 1778, they already had agreed not to contaminate themselves with the

running of the affairs of the kingdom of this world.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

Are God's people ever going to reform the kingdom of this world? No, Christ will set up that reformed kingdom and even He will not reform but rather consume and destroy the kingdoms of this world.

Of which kingdom are we, now and in the future, going to be a part? My! how sad that sentence, "Many will say to me in that day, Lord, Lord, have we not prophesied in they name? and in they name have cast out devils? and in thy name done many wonderful works? And then wil I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22-23.

Does anyone think that our blessed Lord will fail to recognize any of His subjects?

REUNION

W. H. Demuth

The Conscientious Objectors of Camp Meade, Md., in World War I, met in a reunion at Rhodes Grove camp ground on Aug. 9-10.

There were more present, than at any previous reunion which I was permitted to attend. We were glad to welcome some from Camp Lee, and some from World War II among our number.

It was a meeting which we all enjoyed. We have learned to love one another. The trials and hardships we had gone through made a feeling of oneness amongst us.

A program was rendered. Some prison experiences were told. And we are made to wonder why some had it so extremely hard, while others had it comparatively easy.

On Saturday evening a sermon was preached on "The Conscience." Sunday morning "The Second Mile" and "Perfect Love" were the subjects. A few other talks were given, and after dinner in the dining hall we

separated, wondering when we shall meet again. For a number that we met at this reunion, we had not seen since we separated in 1918.

About 27 Denominations and Political Organizations were represented in camp, but in this reunion there were hardly half that number. We were glad to meet as many as we did, also wives, children and grandchildren.

When in the draft, very little could be said about peace. But what our lives reflected and that which we stood for spoke louder than words. Not all of our number were religious objectors. But when political and other organizations stand aloof from war and bloodshed, it should be a lesson to the church, for God said, "Thou shalt not kill," and Jesus said, "Love your enemies."

There were some we expected to see, but did not, for the grim reaper had come their way. And as we look back at the influence cast forth by their lives, a loving remembrance lingers in our minds. As we look forward to another meeting, a year or so hence, it comes to our minds of a

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meeting with the Prince of Peace which all the faithful will take part in.

Waynesboro, Pa.

HARVEST

Paul R. Myers

In Genesis 8:22 we have these words, "While the earth remtineteth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

This is God's promise to man, given after the flood

waters abated and Noah had made a burnt offering unto Him.

All through the years since that time, God has made good His promise, just as he does and will every promise He ever made.

As we are in the midst of another bountiful harvest, possibly the biggest in the history of the United States, we are surely made to think of God's wonderful provision for mankind. He has given the early and later rain, the sunshine and the proper weather for fruit, grains, grasses, vegetables and all crops to mature. He has withheld drought, pestilence, to that extent that there is a bountiful harvest. True, man had to plant the seed, cultivate the land, fight against pests, but only God can give the increase.

As the grains are put into the barns, as fruits and foods are preserved for the winter season, we surely should not forget that these are blessings from God's hand. It is His manner of caring for His own. We should in a special manner thank Him for His kindness and splendid provision for us.

But He expects more than

thanks. He expects our lives to harmonize with His Word. He expects us to witness for Him. He expects us to serve Him. We are His representatives here in the world and it is His will that we carry out His teachings. Also, that we teach others.

We are provided the temporal things of life that we might use the strength thus received to carry out His will by living a spiritual life acceptable to Him.

In so doing, we will be prepared for the Great Harvest at the end of time when the tares shall be separated from the wheat. Just as sure as the natural harvest is promised, so is the spiritual harvest promised. The wheat shall be garnered in and the tares shall be burned.

Pray God we may cultivate our lives so carefully that on that day of harvest we will be found as wheat and not tares.

Greentown, Ohio.

A Christian is like a window pane. If it is dirty it attracts attention to itself, if it is clean others may see through it to that which is beyond.

NEWS ITEMS

ASTORIA, ILL.

The Astoria congregation plans to hold their lovefeast on the evening of Oct. 4th. All day meeting will be held on Oct. 5th. We would like to have any of the brethren and sisters who could to come and worship with us.

Bula Fitz, Cor.

WENATCHEE, WASH.

The Dunkard Brethren met in regular quarterly Council Sept. 6, 1947. Bro. C. E. Inks opened the service by reading I John 3 and lead in prayer. Then Eld. E. W. Pratt took charge in the absence of our elder, D. B. Steele.

There was very little business. The election of delegates to District meeting to be held at Newberg, Ore., Oct. 9-12. This election resulted with Bro. C. E. Inks, Bro. E. W. Pratt and Sister Mary Stallings, as delegates and Sister Edna Wise alternate.

We had some discussion about sharing the expense of District meeting, and also about our plans for Evangelistic meetings this fall. The treasurer's report showed a favorable condition. The meeting was closed with prayer by Sister Edna Wise.

E. W. Pratt, Cor.

WAYNESBORO, PA.

The Waynesboro congregation is

looking forward to a series of meetings, beginning Nov. 2, and continuing for two weeks, with Eld. Melvin Roesch of Wauseon, Ohio, as evangelist. The meetings will close with a lovefeast on Nov. 16.

A hearty invitation is extended to all. Come and enjoy these meetings with us.

Mildred Demuth.

CERES, CALIF.

The Pleasant Home congregation of the Dunkard Brethren church met for our regular quarterly meeting on September 6 at 8 p. m.

The meeting was opened by singing hymn 201, after which Bro. W. E. Bashore read Romans 14th chapter, gave some comments on this scripture and then led us in prayer, after which our elder, Bro. M. S. Peters, took charge.

The first item of business was the election of church officers, followed by the election of Sunday school officers, which resulted as follows: Presiding elder, Bro. M. S. Peters; reading and writing clerk, Bro. Harvey Ruff; church treasurer, Bro. Elmer Ruff; Monitor correspondent and agent, Sister Bertha Little, with Sister Emma Ruff assistant; church chorister, Sister Dorothy Blocher with Sister Mary Byfield assistant; church trustee for three years, Bro. Elmer Ruff; usher, Paul Byfield.

Sunday school officers: Superintendent, Paul Byfield; assistant, Earl Blocher; Bible class teacher, Bro. Luther Carroll; assistant Earl Blocher; Young People's class, Bro. Clyde Schultz; Primary class, Sister Sylvia Ruff; assistant Sister Rosa

Byfield; Beginners' class, Sister Carroll, teacher; Sister Dorothy Blocher, assistant; Sunday school secretary, Sister Mary Byfield.

Delegates and alternates were elected for the District conference of the fourth district, to be held at Newberg, Oregon, the first week in October.

Our revival meeting, with Bro. James Kegerreies of Pennsylvania as our evangelist, opens on Nov. 2, 1947, for two weeks, closing with our lovefeast on Saturday afternoon and evening, Nov. 15th. We extend an invitation to all who can to be with us at this service.

All other items of business were disposed of in a fine Christian spirit.

The treasurer's report was called for, read, and accepted.

The reading of the minutes of the meeting were called for, read and accepted.

The meeting was closed by Bro. Clyde Schultz, calling for the closing prayer by the correspondent..

Mrs. Bertha A. Little, Cor.

ANTIOCH, W. VA.

The Ridge congregation met in council meeting Aug. 19th, with our elder, L. B. Flohr, opening the meeting. As our lovefeast was to come soon, the deacons had made the annual visit and gave their report.

All business was taken care of in a christian manner. Two brethren made their acknowledgement of wrong by going to the armed services, which were willingly accepted by the church.

In the evening of our council

meeting our hearts were saddened by the sudden death of Bro. Thomas Harris who had been to church just a few hours before. But we know that God doeth all things well.

Our series of meetings began Aug. 16, and continued to Aug. 24 with Bro. L. B. Flohr as evangelist. We feel that much good was accomplished through these meetings. As a result five precious souls accepted Christ and were received by baptism. One other sister had been baptized just before the revival. Our prayer is that they will always be true and faithful to their calling and lead others into the Lord's service as we feel that there were others counting the cost.

Saturday evening we held our lovefeast with 47 surrounding the Lord's tables. Ministers present were: L. B. Flohr, Vienna, Va., Z. L. Mellott and family, Oakland, Md.; George Dorsey and family, Salisbury, Pa.; Howard Surbey and family, North Canton, Ohio; Donald Ecker and family, Littlestown, Pa.; Charles O'Brien, Cresaptown, Md.; and Otto Harris. We were also glad to have with us Bro. Virgil Leatherman and family, Littlestown, Pa.; Bro. Carl Broadwater and family, Westernport, Md.; Bro. and Sister Homer Mellot and Ruth Snyder of Oakland, Md.

We wish to extend to all a hearty invitation to worship with us again. Sunday, August 24, we had all day meeting with dinner served on the grounds. The various elders and ministers spoke in the afternoon and Bro. Flohr closed the meetings on Sunday evening. May the Lord bless Bro. Flohr in his efforts for the upbuilding of the Lord's king-

dom on earth.

Mamie Leatherman, Cor.

OBITUARIES

GEORGE THOMAS HARRIS

Son of George T. and Catherine Bly Harris, was born April 30, 1875, at Martin, Grant County, W. Va., and died at his home near Antioch, W. Va., Aug. 19, 1947, at the age of 72 years, 3 months and 19 days. He was the youngest and the last of six children.

He is survived by his wife, Maggie M. Rotruck Harris; three children, Otto Fisher, Thomas Vance, Nettie May and four grandchildren, all of Antioch, W. Va. One daughter, Viola, preceded him in death several years ago.

He was baptized into the Dunkard faith about 25 years ago and was elected to the deacon's office soon thereafter. He was Sunday school teacher for the adult class for a number of years, and served faithfully in church work to the end.

Funeral services were held at Knobly Church of the Brethren by Elder Lewis B. Flohr of Vienna, Va. Interment in the church cemetery near Martin, W. Va. Bro. Harris will be greatly missed by all who knew him.

Mamie Leatherman, Cor.

SISTER LAVINA CLINGENPEEL

Daughter of Samuel and Barbara Zook, was born May 30, 1854, and passed from this life August 28,

1947, age 93 years, 2 months and 23 days. She was born in Wabash county.

On November 23, 1876 she was united in marriage to John Clingenpeel. To this union were born six children, four of whom survive, namely: Robert of Peru; Elsie Small of Walton; Arthur of Plevna and Martha Kendall of Marion. Two daughters, Mary Murphy who died in November 1926, and Sadie, who died in infancy, preceded her in death. Her husband preceded her in death June 13, 1901.

She is also survived by 11 grandchildren and 21 great grandchildren.

Early in life at the age of 13 she accepted Christ as her personal Savior, making her church home with the Dunkad Brethren church. Of her it can be well said:

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest.

Funeral services were conducted at the Pipe Creek Church of The Brethren, August 30th, by Elzie Weimer, assisted by Sherman Kendall.

Paul B. Myers, Cor.

ANTI-CHRIST

Wm. Kinsley

Rom. 10:4, 9, 13, "For Christ is the end of the law for righteousness to every one that believeth. If thou shalt confess with thy mouth the Lord Jesus, and shalt

believe in thine heart that God hath raised him from the dead, thou shalt be saved. For whosoever shall call upon the name of the Lord shall be saved." Rom. 8:9, "Now if any man have not the spirit of Christ, he is none of his."

I John 2:18, "Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christs; whereby we know that it is the last time."

The word anti-christ referred to, extends to any person who opposes and denies the saving power of Christ, or opposes the fundamental doctrine of Christ or christianity, taught by Christ and handed down to the apostles.

Acts 4:10, 12, "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand whole before you. Neither is there salvation in any other: For three is none other name under heaven given amongst men whereby we must be saved." Phil. 2:10-11, "Wherefore God hath given him a name which is above every name: That at the

name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

John 3:14-16, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Acts 15:1, "Certain men which came down from Judea, taught the brethren, and said, except ye be circumcised after the manner of Moses ye cannot be saved." This caused no small dissension and disputation. We have today, some that say if you keep not the sabbath, ye cannot be saved, and many other things as the ceremonial law which was nailed to the cross, or ended with the law when Christ died on the cross bringing in the New Testament.

Heb. 10:9, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish

the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 9:16-18, 28. For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

As we stated the ceremonial law ended. To define the meaning of it, all things of formality; forms, and rites of the jewish religion, observants of old forms, formal, exactness, precise in manner, an outward form, a set of rules, and ceremonies enjoined by law, established customs.

Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free," Jude 1:3, "That ye should earnestly contend for the faith which was once delivered unto the Saints."

Titus 2:11-15, "For the

grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This Jesus, the first and the last,
Whose Spirit shall guide us safe
home;
We'll praise him for all that is
past
And trust him for all that is to
come.

Hartville, Ohio.

THIS AND THAT

Templeton Jones is not so much worried about the length of the ladies' skirts as he is that their clothing is not functional.

"I have been looking around," he said, "and see women's clothing that I like a lot better.

"I saw a Hindu woman the other day in long robe, like a toga or something,

and I thought it far better looking than most of the clothes American women wear.

"This Hindu lady looked pretty neat.

"Then I saw some Amish folk out at the Zoo. The men wore those broad-brim hats, soft black suits and blue shirts, and the ladies the sunbonnets and black dresses.

"All of these costumes looked hot, I will admit, but they looked as if they belonged, as the phrase has it.

"I will be willing to bet that all of these clothes, coming from almost around the world from each other, have a good reason for being.

"They are not just some designers' idea of what other people ought to wear.

"Certainly the design has never been changed at somebody's mere whim.

"These were clothes that evolved.

"They came about because they suited somebody or some group of somebodies. Maybe they, too, in the beginning, were based on whim and fancy, I wouldn't know, but at any rate today they seem to mean Hindu, in the one case, and

Amish, in the other.

"I was particularly charmed by the fact that the little Amish girls wore the exact costume of their mothers, and the little boys the same style clothing as their fathers.

"They all seemed happy in them, despite the heat, and I couldn't see that they looked any hotter than any one else.

"I have always been somewhat amazed that some personable and progressive lady did not get up a fad or craze for wearing the Hindu costume, or the gypsy clothing, or even the classical Greek or Roman wear.

"It is true that most of these garbs would not do so well in cold weather, but inventive genius could overcome that.

"The main thing would be to get clothing that somehow seemed to belong to the people who wore it.

"Today what do we have?

"Young people have sensed that American clothing does not, somehow seem to be right.

"They have made up for themselves sorts of costumes, both for boys and girls.

"They feel easier, happier, no doubt, in these semi-uniforms. The boys have even carried the thing so far that they all roll up one trouser leg so that the bare meat is showing.

"There would be no need for such eccentricities if American clothing really expressed those who wear it.

"As it is now, we are so obsessed with keeping the crease in trousers and determining just how long, to the inch, the skirt shall be, that we have no time to put on the main question of how our clothing looks and feels.

"Men's sincerity in clinging to old worn hats and clothes of all types shows that something is wrong with our dress.

"If our garb were truly functional, as that of the Hindus, the gypsies and the Amish farm folk of Pennsylvania, we would have less to worry about, and no doubt would be happier and more comfortable at all seasons of the year.

"We would not have to go on fishing and camping trips to be ourselves.

"The day is coming, I feel sure, when we will do something about this matter, but

not until we decide to be Americans, first of all, not imitation French or imitation somebody else.

"We want to be ourselves, and if we ever get around to that, instead of poking our long collective nose into every national life the world around, we will make for ourselves beautiful, comfortable clothes that fit us better than anything thought up abroad."

(Charles E. Tracewell in Washington, D. C. Star.)

Sel. by L. B. Flohr.

BIBLE DOCTRINES BRIEFLY STATED

Part II

I. Man a Finite Image of The Infinite God

The first mention that the Bible makes of man is that found in Gen. 1:26. "And God said, Let us make man in our own image, after our likeness: and let them have dominion . . ." Not only does man resemble God in his being, but also in dominion. While man bears the image of God, there is difference, however: Man is finite, God is infinite; man is imperfect, God is perfect; man has his limita-

tions in all things, God has no limitations in anything; man has been placed in dominion over all the earth, God has dominion over all the universe; man is mortal, God is immortal. In all the things in which the man of God shines in His image—knowledge, wisdom, reasoning faculties, holiness, purity, love, righteousness, power, goodness, etc., etc.,—the shortcomings of man are apparent while in all these things there is no lack in all the qualities of God.

II. Man as God Created

Him

While God is an entirely different Being from what the idolater or the so-called Modernist conceives Him to be, so is primitive man an entirely different creature from what the infidel or evolutionist describes. "God hath made man upright: but they have sought out many inventions." For a heaven-drawn picture of primitive man, read the second chapter of Genesis. The so-called "cave-man" exists only in the imagination of the scientist ("falsely so-called")—or came into being centuries after the creation, when fallen man had descended into the depths

of savagery and degradation. Man in Eden bore the image of God, was in communion and fellowship with Him, sinless and spotless, without trouble or pain, intelligent enough to give names to all the animals . . . Gen. 2:20, something which no naturalist since the fall of man has ever been able to do. Instead of the amoeba or the monkey, we look back to the very highest type of manhood and womanhood as our first ancestors.

III. Man in the Fall

But man did not retain his sinless, holy, lofty position which he had in the creation. The devil entered Eden, Gen. 3, beguiled Eve, who persuaded Adam also to eat of the tree of knowledge of good and evil, and thus the condemnation of sin and death and utter depravity came upon the whole human family. Ever since that time fallen man has been a depraved being, a child of the devil, heir to all that is sinful and vile and wicked and wretched. For a description of fallen man, read Rom. 1:18-32; Eph. 2:1-3, 12; II Tim. 3: 2-7;; Tit. 3:3, and similar portions of Scripture. In this condition "it is a fear-

ful thing to fall into the hands of the living God!"

IV. God's Provisions For Man's Complete Redemption

In the preceding chapter we spoke of the infinite love of God. This is nowhere more wonderfully in evidence than in the grace of God in providing for the redemption of sinful man. The first promise made to man after his fall was an assurance that He would provide for man a Redeemer. Gen. 3:15. This Redeemer was afterwards provided for in the Person of His only begotten Son, who bled and died as the Ransom for the sins of the world. God's plan of salvation will be more fully considered in a succeeding chapter. The only thing that we wish to note here is the fact of this divine provision that man may be saved from his wretched fallen state and again be brought back to God and adopted into His happy family. Well may we say with John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." God's wonderful grace in dealing with fallen, sinful, wretched, depraved man should call forth our most fervent

praise to Him, both here and hereafter.

V. History of a Fallen Race

After the fall, man was essentially and radically different from what he was before. His guilty conscience impelled him to attempt to hide from the face of God. When God would bring them to repentance He was met with excuses, both from Adam and Eve. The first child born to them turned out to be a murderer. Since that time this sinful world has been a home of strife, nations presenting a record of "wars and rumors of wars." Because of sin, the human family is not only depraved but suffering from the effects of disease, sickness, distress, pain, and death. God's edict upon fallen man is: "There is none righteous, no, not one," "All have sinned and come short of the glory of God." Nations have risen, flourished, fallen into decay, and passed into oblivion. The condition of the present world is a loud commentary upon the folly of sinful indulgence.

VI. History of the People

Notwithstanding the frailty and shortcomings of

man, there is a touch of the holiness and glory of God in the record of His people on earth. When Eve's first child was born she said, "I have gotten a man from the Lord." When God visited His judgment upon the vain and sinful world in the days of Noah by destroying the human family in the Flood, Noah and his family found favor in the sight of God. A long line of faithful leaders in the cause of righteousness and true holiness appears in sacred history. Among these were Enoch, Noah, Abraham, Joseph, Moses, Joshua, Caleb, Samuel, Isaiah, Jeremiah, Ezekiel, Daniel, Elijah, Elisha, Ezra, Nehemiah, John the Baptist, the apostles, Paul, Luke, Timothy, and scores of others. These men, in their day, "fought the good fight of faith" against great odds, and millions will bless the name of God in eternity because of their faithfulness and loyal life. The glory of the church is due to the leadership of the Spirit and the Headship of Jesus Christ. Its battlecry is that of making Christ and His Gospel known to all nations in all generations. Thousands have proven

their loyalty to God by sealing their faith with the sacrifice of their lives.

VII. God has Given Man Dominion Over All The Earth

God's first commandment to man was, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing." Gen. 1: 28. Aside from the direct command of God, man's superior intelligence over that of the animal creation accounts for him having dominion over the lower animal world. In size and physical power, many of the lower animals are man's superior; but these are more than over-balanced by man's superior intellect. It is an illustration of the fact that God never commands man to do anything but that He qualifies man to perform his God-given duties. This God-given power and dominion is a challenge to man to use this authority in promoting the welfare of the creatures placed under him, even as God uses His mighty power in promoting the welfare of man.

VIII. Man's Lot in Eternity is Determined by His Choice on Earth

"Choose you this day whom ye will serve" (Josh. 24:15) was God's challenge to His people. "Behold, I set before you this day a blessing and a curse" was God's declaration to the people of God. He went on to make this plain: "A blessing, if ye obey the commandments of the Lord your God . . . a curse, if ye will not obey." Time is but a stepping-stone for eternity. As for God, He has made every provision for our well being in eternity. Accept these provisions, and you are safe for glory. Reject or neglect them, and the place "prepared for the devil and his angels" will be your eternal dwelling place. If any of us will be lost in eternity, it will be our own fault; for God is "not willing that any should perish." Your choice here will determine your lot in eternity.
(To be continued.)

EVE IS AGAIN LISTEN- ING TO THE VOICE OF THE SERPENT

Satan's plot is to corrupt

woman and ruin the race. Womanhood of the nation is running to harlotry. Movie stars instead of the Bible, set American standards.

The destiny and the greatness of a nation lie around the hearthstone.

A nation rises or falls with the virtue of its women. The degeneracy of women marks the nation's fall. As sin entered into the world through the woman, in the beginning, so today she seems bent on finishing the destruction in these last days.

Rebels Against God

The Pope, who seems to have more backbone than our protestant preachers, has declared, "The modern woman, with her short skirts and bobbed hair, is an insult to her maker." A fit type of the fallen church today is her bobbed haired, short-skirted women. The spirit evinced among modern women is one of organized rebellion against God. In Deut. 22:5 we read, "A woman shall not wear that which pertaineth to a man, for whosoever doeth these things is an abomination unto the Lord." What do women today care for God's law? They wear men's

clothes, cut their hair and drink and smoke like men. Their immodest appearance and conduct in private and public are an insult to their Maker, and to their sex and to humanity. The modern woman seems to be bent on trying to see how far she can tempt God and get away with it.

God's commandment for women is that they "adorn themselves in modest apparel." I Tim. 2:9. More shameful things are worn on the streets now than were worn in the brothels a few years ago. Our modern women seem to have lost all sense of virtue. In their flaunted brazenness, boldness, and nakedness, they are carrying the race down to hell.

The Degeneracy of Mothers Is Suicidal

Wearing so little clothing women today outrage all decency. Even grandmothers who ought to be examples of all that is virtuous, are seen tugging at their loin cloth, trying to cover their nakedness. A prominent writer has declared that women will soon be going naked all together. This has meant hell and destruction to every nation that has

tried it.

The modern female has lost all sense of modesty. The shamelessness of many young women is appalling. The older women dress and act like girls. From a distance it is difficult to tell the difference between mother and daughter and grandmother. Elder women should set the standard for the younger and be an example. There is no longer any glory in age or motherhood. Women who smoke and swear and drink, are not fit to be mother's of men. They are fit only as companions for the devil. God pity the offspring of all such women, soaked in nicotine, cursed before they are born. What a monstrosity is a cursing, drinking, smoking, painted, bobbed-haired mother. She is truly a masterpiece of hell.

A few years ago, women we now see everywhere on our streets, would have been arrested for stark indecency and relegated to the red-light district. The morals of Sodom are becoming those of America.

Naked Lewdness

Commercialized

Satan has succeeded in

commercializing his plot to corrupt women and ruin the race on every side. Semi-naked women are exploited to draw trade. Every line of business has commercialized the nudity of women in their advertising. Vile pictures, that a few years ago were only fit for a bad house and beer parlor, are now flaunted on billboards. The daily press is filled with pictures of naked women and sensual and suggestive movie scenes take up whole pages of our large city dailies, and comprise the main attraction of most magazines. Today few public ceremonies or festivals are sponsored, unless bebies of almost nude women in bathing suits are thrust into the vulgar foreground. Even our little girls are turned out on the streets almost naked. These things are undermining the very foundation of our modern civilization.

A Type of The Fallen Church of Today

The Lord says, "If a woman have long hair, it is a glory to her." I Cor. 11: 14-15. If long hair is a woman's glory; short hair must be her shame. Mary wiped Jesus' feet with her

long hair. What a beautiful modest act! A bobbed-haired follower of Christ disqualifies herself for this act of pure devotion to her Lord. She remains a type of a fallen church, with all glory gone. Long hair is the scriptural badge of virtuous womanhood. Short hair is the badge of a harlot. A few years ago everyone knew a harlot by this badge. The devil has tacked the badge of harlotry on the women of this nation, including Christian mothers and maidens. The harlot bobs her hair because of the difficulty of her keeping it arranged in her mode of living. This is the origin of woman's bobbed hair.

Think of Christian women adopting such a custom! Because of this, one can scarcely distinguish today between a virtuous and unvirtuous woman. They bob and dress alike. It makes it much more respectable for the harlot. Women's fall has wrecked civilization in the past. It will wreck America also. If God's Word is true, without national repentance, we have nothing left to look for but God's fiery judgments. For America, it is either a quick

return to God and the Bible, or it is God's judgment on sin as black as that of Sodom. There is a way to escape wrath. Are we willing to pay the price? There are no bargain commodities, no penny sales, no dollar days, when it comes to God dealing with sin in a nation or an individual. "Break Off Thy Sins by Righteousness." Daniel 4:27.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: Then will I hear from heaven, and will forgive their sin and will heal their land." II Chron. 7:14.

Sarah Foulkes Moore.

"Christ died for our sins . . . and rose again." I Cor. 15. "He that believeth and is baptized shall be saved."

Sel. by Ora Heisey.

THE CHRISTIAN HOME

One of the wise provisions which God made for the well being of man was to have the children, in the most impressionable period of their lives, under the care and tutelage of their very best friends on earth—their parents. True, not all par-

ents are true to the responsibility which God vested in them, but that does not reflect upon the wisdom of God in instituting the home. Parents who are deaf to the highest interests of their children are unnatural; for parental love is in evidence, even among the lower animals. There is nothing connected with the well being and safety of man that God overlooked. Whatever is lacking is due to the shortcomings of man, not of God.

1. Why we should regard the home as a sacred institution.

It is an institution ordained of God. "Have ye not read, that he which made them in the beginning made them male and female,, and said, For this cause shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. 19:3-6. Then the opportunities which a well regulated home affords for each member of the family should be cherished by all

who know what it is to be in harmoy with God in promoting the well being of every member of the family. We thank the Lord for the privileges of the Christian home. And let us never think of anything but that, so far as it lies within our power, our homes shall be Christian (Christ-like) in the fullest sense of the word.

2. Why the family altar?

Surrounded, as we are, by a world of which it is said, "The whole world lieth in wickedness;" facing the manifold problems connected with child-training; and recognizing the many and varied influences in the average neighborhood, we should not think of meeting the issues of life without clinging close to God, seeking divine guidance. The first thing in the morning, the last thing in the evening, throughout the day as we are facing the issues and problems of life, we should have a prayerful relationship with our God; in other words, "Pray without ceasing." There should be an altar in every individual heart, in every home, in every church. Let the family altar be an establish-

ed institution from the time that the words are said which pronounce the newly-weds "man and wife."

3. Why stress the importance of prenatal influence?

The first right of the child is that of being born well. When parents are what they ought to be (ought to have been from the time that they themselves were born) their offspring have a better chance in life than they would if the parents had been living in sin. Parents transmit their qualities to their children—physical, intellectual, moral, religious. We sometimes talk about how much children resemble their parents in looks. They do not resemble them any more in looks than they do in character. God talks about parents "visiting the iniquity of their fathers upon the children of the third or fourth generation." Virtues as well as iniquities are thus transmitted. Not only for our own sakes, but especially for the sake of our children, our posterity, we should yield ourselves fully to God and live lives of purity and "of righteousness and true holiness."

4. Why stress the importance of child-training?

"Train up a child in the way he should go; and when he is old, he will not depart from it." The greatest obligation that rests upon parents is that of bringing up their children "in the nurture and admonition of the Lord." It has well been said that "as the twig is bent, so the tree is inclined." Give the children a right start by parental purity in thought and life and later by parental care in the development of their latent talents and teaching them to resist temptations, and you thereby equip them to meet the issues of life in a God-honoring way.

But some one calls attention to the fact that many children have been brought up right and afterwards went astray. It is a fact that many children of Christian parents become worst of criminals. And that fact reminds Christian parents of the seriousness of their problems. In the first place, let it be remembered that there are a number of adverse influences to counteract. There is the imperfection of parents, their lack of wisdom in at all times

and under all circumstances dealing with their children in the best and wisest possible way; neighborhood influences, school influences, and a number of other unfavorable circumstances to counteract. It is no small job to bring up children just right. But instead of this discouraging us, it should spur us to greater and more strenuous efforts. Are we as parents living up to our full Christian duties and privileges? And are we doing all within our power to keep our children under the right kind of environments? Is there the close co-operation between home and church, between parents and teachers, between those upon whom responsibility rests (parents, teachers, preachers, etc.) and God, that there ought to be? If so, we have the promise that God will bless and honor our efforts. If not, let us waste not time in getting right with God and doing our very best in grappling with the problems before us. "As we have therefore opportunity, let us do good." Doing our very best—honestly, hopefully, loyally, cheerfully, not hysterically—we have this as-

urance: "Cast thy burden on the Lord, and he shall sustain thee." Looking at your children, stick to this text: "Bring Them Up in The Nurture of the Lord."

5. Why children should be obedient to their parents.

We find our most direct answer to this question in Eph. 6:1-3: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Add to this the evident advantage there is in having a proper respect for constituted authority whether in home or school or nation or church, and you have further reasons for childhood obedience. An obedient life means a well disciplined life. It is only whether the commands of men are in conflict with the commands of God that we should ever say, "We ought to obey God rather than men."

6. Why children, from little up, should be taught to work.

We expect them to work when they are older; why not, in childhood, train them

"in the way they should go?" The foremost reason why the great majority of leaders in our cities were country raised is that in the country more children are taught what it means to bear hardships. One of the worst things you can do for a child is to allow it to grow up in idleness and luxury. We are not talking about hurtful hardships; but where one child suffers from overwork, many suffer from the results of idleness. If you want to be real kind to your children teach them how to work, and to work habitually. Thereby you save them many a temptation and prepare them to meet the issues of life when they come to maturity and are called upon to "bear the burden and heat of the day."

7. Why we regard the Christian home as being typical of the home in heaven.

As John Howard Payne wrote:

"Mid pleasures and palaces though
we may roam,
Be it ever so humble, there is no
place like home."

So another poet (David Denham) wrote:

"While here in the valley of con-

flict I stay,
O, give me submission and strength
as my day;
In all my afflictions to Thee would
I come,
Rejoicing in hope of my glorious
home."

Fellowship among different members of the family here is typical of the fellowship among the members of the family of God hereafter. Where the family life here is in harmony with conditions in the home above as revealed in God's inspired Word, we have in the home here a most enchanting vision of the home over yonder. And not only this, but it encourages us to study conditions in the home above with a view to patterning after them to the extent that it is possible to do so. With love and loyalty as the foremost motives in the home, father and mother united in the matter of training their children for God and the children held by love to "the first commandment with promise," we find in the home the dearest spot on earth, surpassed only by the glory home above.

Thank God for the Christian home. Let us make the most of it.

Sel., The Gospel Herald.

SENTENCE SERMONS

"Take ye heed every one of his neighbors, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slander."

What is the difference between an oath and an affirmation? In the affirmation, a person says that he will tell the truth and that he will regard himself as bound by the laws of perjury, if he does not tell the truth. The name of God is omitted. In an oath, as everyone knows, the person "swears" to tell the truth and adds or implies "so help me God."

A Christian is a Mind through which Christ thinks, a Heart through which Christ loves, a Voice through which Christ speaks, a Hand through which Christ works.—Defender.

O, it isn't the money you're making,

It isn't the clothes you wear;

And it isn't the skill of your good right hand,

Which makes folks really care;

It's the smile on your face and the light in your eye, and the burden that you bear.

—Anon.

HOSPITAL HOURS

How did you spend your hospital hours?

When all was lonely and still
Did you not feel the presence of God?

And hear Him say, "It is My will."

Although many aches and pains
were our lot,

Were we grieved, or did we rejoice?

Did not Christ die on the cross to save us?

For us to spend these hours was His choice.

Did we feel this chastening good for us?

Or did we think God used us hard?
No, it takes this to bring us closer to God

So that our lives may not be marred.

Many times we felt a little discouraged

But ah! How much joy we found
When we thought of the sweet peace within us,

Then a song from our lips would bound.

But now, since we're home, we think of the others,

Who have more to suffer and longer to stay

In their rooms where it's so quiet and lonely

Where we have spent many a day.

We think of those who have these hours

Who do not know of God's grace,
Who could not have the wonderful hope

Of seeing Him face to face.

There are those who do not know of

Christ,
And His plan of setting us free,
Who will not give up their own
desires
And answer Christ's call, "Follow
Me."

We also think of the sick in their
homes,
Many who have been suffering
long;

May they too be comforted and
strengthened in Christ,
As we all keep pressing on.

May we think of the home over
yonder,

For all whose sins are forgiven,
Where pain and sickness are for-
ever gone,

Oh! the glories of a home in
heaven.

Evelyn Hershey,
in the Gospel Herald.

WORLD'S GREATEST NEED

A little less creed:

A little more giving and a little less
greed;

A little more smile and a little less
frown:

A little less kicking a man when
he's down.

A little more "we" and a little less
"I";

A little more prayer and a little less
pie:

A little more flowers on the path-
way of life,

And a fewer on graves at the end of
the strife.

O Jesus, Master, when today
I meet along the crowded way
My burdened brother, mine and
thine—

May then through me Thy spirit
shine;

Grant too that they my need may
know;

As side by side we onward go;

An equal need of kindly thought

And love like that which Thou hast
taught. Amen.

A WORD

A careless word may kindle strife

A cruel word may wreck a life,

A bitter word may hate instill

A brutal word may smite and kill;

A gracious word may smooth the
way,

A joyous word may light the day,

A timely word may lessen stress

A loving word may heal and bless.

Sel. Wm. Kinsley.

We rise by the things that are
under our feet,

By what we have mastered of
good or gain;

By the pride disposed and the pas-
sions slain

And the vanquished ills that we
hourly meet.

Our lives they are well worth the
living

When we lose our small selves in
the whole,

And feel the strong surges of being
Throb through us, one heart and
and one soul.

—Lucy Larcom.

Whatsoever ye shall ask in my
name, that will I do, that the
Father may be glorified in the Son.
—John 14:13.

BIBLE MONITOR

Vol. XXV

October 15, 1947

No. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FOREIGN RELIEF

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

Our General Conference accepted the following recommendations June 6, 1946.

1. That the Dunkard Brethren reaffirm its determination to accept the Christ-given responsibility to alleviate the suffering of God's under-privileged children.

2. That it be the declared policy of this Conference to encourage and approve gifts of money, clothing, bedding and transportable foodstuffs to those who are in need, that such donations

be prepared immediately and continued to the limit of our means until such a time as the needy people have had opportunity to rehabilitate themselves.

3. That our donations be forwarded through the medium of the Mennonite Central Committee, which organization has agreed to accept responsibility for distribution of our gifts.

How well each individual member and each congregation has been and now is carrying out these recommendations lies with you and God.

This editorial is attempting only to acquaint you with something you may have been wondering about and which in fact is your privilege to know. Is the Mennonite Central Committee using your contributions and how and where? Also is the need still critical

and for what?

As we should be the most concerned about the latter we will comment on that first. The need is still very critical, in fact more so because many have felt that they have given enough or are not as able to give any more and so the burden must be borne by a fewer number.

The need of the following is especially important: shoes, low-heeled and broad widths, especially children's and work shoes; bedding; raincoats; sewing material and of course money can be used anytime. Remember that most women of foreign countries wear many work shoes. They are larger in stature than our average woman and do not want the modern fancy shoes.

The crops in central Europe have not been good this year because of drought and other conditions. Food supplies were very low this spring with the result that reserves have been almost entirely used up. This coming winter in Germany will doubtless be as hard as any previous one with respect to food.

The Mennonite Central Committee has about 320

workers scattered over the following countries as the need demands and as permission and safety permits: Austria, Belgium, China, Denmark, England, Ethiopia, France, Germany, Holland, Hungary, Italy, India, Java, Netherlands, Paraguay, The Philippines, Poland, and Puerto Rico.

They send representatives to the various countries periodically to investigate the work, estimate the needs, coordinate the projects, and establish new fields of help.

They have shipped an estimated amount of over three million dollars of material since Dec. 1, 1945. This estimate does not include labor for sorting, packing, shipping and distributing the material.

They packed 151,590 lbs. of material the first quarter of 1947 of which one per cent was received from non-Mennonite sources. Also 124,831 lbs. of material the second quarter of 1947 of which two per cent was received from non-Mennonite sources.

These workers cooperate with the local governments and various relief and welfare agencies that the ma-

terial may be distributed to the most needy.

They have aided needy families, underfed children, refugees, orphans and homeless. They help and teach the residents to repair buildings and clothing; prepare and harvest crops; care for the sick and diseased; and aid them in general so that they may help themselves to return to a desirable standard of living.

They aim to teach the Christian way of living, distribute Bibles and hold church services where advisable. Each article distributed is labeled or stamped, "In the Name of Christ."

They have helped to establish mobile clinics, combat disease, establish sanitation and high standards of nutrition. For example, one child feeding center in Germany serves about 7,000 children one meal each day.

In China alone they have 30 workers. Here civil war, political problems, supplies, transportation, and even communication give numerous problems. About 400 tractors with some of the usual tools are reclaiming the land back to cultivation that was flooded when the dykes of the Yellow river

were blown up during the war. One of our own brethren, with his wife, a nurse, is working with them in the maintenance department of the tractor project in Honan Province.

Over 12,000 school bags have been gathered for children overseas. Among the most important items shipped are: Bedding, all kinds of serviceable clothing, soap, flour, powdered milk, spreading, canned goods and medical supplies.

The following is a list of their clothing centers where material is received, sorted, and packed to be shipped to the locality where it is needed. These centers have garments cut from good material for those who wish to sew them or they will furnish you the address of their nearest cutting room.

MCC Clothing Center,
Box 168, Reedley, Calif.

MCC Clothing Center,
225 Main St., Newton, Kans.

MCC Clothing Center,
Ephrata, Pa.

MCC Clothing Center,
203 King St., East, Kitchen-
er, Ontario, Can.

MCC Clothing Center,
78 Princess St., Winnipeg,
Manitoba, Can.

"Therefore, my beloved

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brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I Cor. 15:58.

WHY TRIUNE BAPTISM?

B. E. Kesler

Reader: This was printed four-teen years ago and Bro. Kesler is still in reasonable health, preaching some and very much interested in the future of the Dunkard Brethren Church.—Editor.

INTRODUCTION

Kind reader, I will have been in

the ministry 50 years in August 1934. I am 73 years old—not long to stay here. So I am writing a few tracts to leave with you when I am gone. Can you conceive of any reason why I should want to mislead you? No? Then will you read this with an honest desire to know the truth on this subject, as I am to impart it? That is all I ask.

The form of baptism herein taught is universal in its acceptance. It will pass anywhere. With triune baptism, you can be taken into fellowship in almost any church any where without re-baptism. A few would not accept it, but not because it is triune baptism. So if you want to play safe, why not accept a baptism that no one questions?

No church in existence today can trace connection back to the apostolic age without going through churches that practiced triune baptism.

B. E. Kesler.

I

Triune means threefold, or three in one, as the triune God, which means the God-head is three in one, being composed of the three, Father, Son and Holy Spirit. This is trinity in unity and unity in trinity.

This combination obtains in the natural, as well as the spiritual world. Thus, man is composed of spirit, soul and body. (I Thess. 5:23.) Illumination of the world is by the sun, the

moon and the stars. Air is composed of oxygen, nitrogen and hydrogen. Climate is the combined effect of heat, light and moisture. The universe consists of earth, air and sky.

Each of these is trinity in unity and unity in trinity, which means three in one the one composed of the three.

So in the spiritual world; the Godhead is Father, Son, and Holy Spirit. Three in one, the one composed of the three. Three bear record in heaven, the Father, the Word, and the Holy Spirit. I John. 5:7. These three are one, composed of the three. Three bear witness in earth, the spirit, the water, and the blood. These three agree in one. I John 5:8. This is trinity in unity, or three in one, the one being composed of the three.

So in triune baptism, we have trinity in unity, three immersions in one baptism, the one baptism composed of the three immersions, which is in strict harmony and agreement with the triune Godhead into each name of which we are commanded to baptize. Matt. 28:19. And is also in per-

fect accord with all those other examples given above showing trinity in unity, and unity in trinity. Three in one, the one composed of the three.

This triune baptism is one baptism, in the same sense in which the triune God is one Godhead. Not three baptisms, but one baptism, just as the triune Godhead is not three Godheads, but one Godhead. And just as man is composed of spirit, and soul, and body, is not three men, but one, made up of the three.

Were we commanded to baptize into the Godhead, or name of the Godhead, a single immersion would do, but, since we are commanded to baptize into each name of the Godhead, the Father, the Son and the Holy Spirit, a triple immersion is required, and this is triune baptism.

This triune baptism is known in theology and church history as trine immersion, which is performed by dipping or immersing the candidate three times forward while kneeling in the water, once in the name of the Father, once in the name of the Son and once in the name of the Holy Spirit

as commanded. Matt. 29:19.

In this way approximately 15 of every 16 immersed persons, in the world today, have been baptized, so that trine immersion carries a ratio of 15 to 1 as against single immersion in the world today. If this is questioned get the statistics and compare and note the results.

II

We are commanded to "baptize into the name of the Father, and of the Son, and of the Holy Spirit," Matt. 28:19, and this means triune baptism, or trine immersion as the form of baptism. It may be noted here that this is the only place in the Bible where Jesus taught how to baptize, e. i., the form of baptism. The mode, immersion, is taught wherever baptism is mentioned. This form is also taught by inference and harmony in a number of other places.

This formula given by Christ teaches triune baptism or trine immersion which means an immersion into each name of the Holy Trinity. This will be readily seen by analogy.

This formula reads: "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." The number of acts in such sentences is shown by the number of the propositional adverbial phrases, which, in this case, is three. 1. "Into the name of the Father. 2. (Into the name) of the Son. 3. (Into the name) of the Holy Spirit." By analogy and in harmony with this we have: "A superscription also written over Him in letters of Greek, and (in letters) Latin, and (in letters) of Hebrew." Luke 24:38.

How many prepositional adverbial phrases? Three. How many acts of writing? Three. So three acts in baptism. Also we have, "He (Moses) showed signs in the land of Egypt, and in the Red Sea, and in the wilderness," Acts 7:36. How many prepositional adverbial phrases? Three. How many acts of showing signs? Three. Just so three acts in baptism.

Again we have: "Three acts of David, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet,

and the book of Gad the seer." I Chron. 29:29. How many prepositional adverbial phrases? Three. How many writings of the acts of David? Three. In like manner we have three acts in baptism.

Another analogous construction reads: "Then thou (Moses) shalt put it (the blood) upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot." Ex. 29:20. How many prepositional adverbial phrases? Four. How many acts of applying the blood? At least four. Just so in baptism, as many acts as adverbial phrases in the formula, which are three.

Furthermore, we have "So the people made booths in their courts, and in the courts of the house of God, and in the streets of the water gate, and in the street of the gate of Ephriam." Neh. 9:16. How many prepositional phrases? Four. Likewise as many acts in baptism as adverbial phrases in the formula which are three. See also Jer. 32:44.

All these and like constructions teach a repetition of action. The number of repetitions being indicated by the number of prepositional adverbial phrases, which in the case of baptism is three.

Should a sentence be framed that seems to conflict with these to weaken their force in support of trine immersion, remember these are Bible and are identical in construction and teach repetition of action, and whatever conflict with them is not Bible.

In addition, suppose we recite the commission giving it in the wording of Matthew, and of Mark and of Luke. How many times do we recite it? Three. For there are three prepositional adverbial phrases. Again, I write my name in the book of Matthew, and of Mark, and of Luke. How many times do I write it? Three. The language requires it. So to baptize into the name of the Father, and of the Son, and of the Holy Spirit, the language requires three separate acts or immersions.

This may be given also: "Many shall come from the east, and from the west, and

from the north, and from the south, and shall sit down with Abraham, and with Isaac, and with Jacob, in the kingdom of God." Lu. 13:29; Matt. 8:11.

Just as seen above, so in this case, it takes four acts to come from the four points of the compass and the four prepositional adverbial phrases show it. So likewise for four companies to sit down requires four separate acts, and thus harmonizes beautifully with the three immersions in triune baptism, as taught in the baptismal formula.

III

The Trinity dwell in the Christian in the sense in which they are three.

"I will pray the Father, and He shall give you another comforter that he may abide with you forever," and "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." Jno. 14:16-23. This not only shows the individuality of the Trinity, but also their separate entrance and abode in the Christian heart. In this sense we are baptized into

each separately or individually.

Christians live in the Father and in the Son, and in the Spirit in the sense in which they are three. II Thess. 1:1; Eph. 1:1; Phil. 1:1; Gal. 5:25.

They get into them by baptism. Christ's last commission commands us to baptize them into the Father, and into the Son, and into the Spirit. Matt. 28:19. He gave no other way to get into them. So that must be the way it is done.

Paul taught the same, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death." Rom. 6:3.

And "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. Here Paul says we put on Christ in baptism, and he knows. He likewise gives no other way to put on Christ. So this must be the way it is done. And since we live in them in the sense in which they are three, so we are baptized into them in the sense in which they are three; and this is done when we baptize "into the name of the

Father, and of the Son, and of the Holy Spirit" by trine immersion, which is triune baptism.

We may not understand how we can be baptized into the Trinity or put on Christ in baptism. but Jesus and Paul did, and they tell us this is the way it is done.

That should be enough for us to know. Let us believe Jesus and Paul, regardless of what man may say. No man can tell us how to get into the triune God, or put on Chrst, except by baptism, so that's the way.

IV

The typical baptisms recorded in the Bible indicate a repetiton of acts in baptism. The Children of Israel "were baptized unto Moses in the cloud, and in the sea." I Cor. 10:1-2; Ex. 14. In that baptism we have act one: "And the pillar of the cloud went from before their face, and stood behind them." Ex. 14:19. Act two, "The Children of Israel went into the midst of the sea upon the dry ground." The cloud was not over them but behind them to hinder the Egyptians who followed them. Verses 22, 25, "The Lord looked through the

cloud unto the Egyptians" who followed Israel and "troubled them, took off their chariot wheels," etc., showing the cloud was over the Egyptians when they followed Israel.

Act three, the cloud now passes from behind the Israelites and passing over them a second time went before them to lead them. Ex. 16:10. So there were three acts in this typical baptism, just as there are three acts in the antitype, Christian baptism.

Naaman, the Syrian, at the command of Elisha, the prophet, "went and dipped himself seven times in Jordan" and was healed of his leprosy. II Kings 5:14. The word for dip, in this case is a deriative of baptizo, the word used for baptism by Christ and the apostles, and is what the lexicons call a "frequentative," indicating a repetition of the act which, in Naaman's case was seven and in Christian baptism, is three.

Jesus' suffering in the garden is called baptism, a typical baptism. In this baptism He fell on His face and prayed the same prayer three times. Matt. 26:

39-44. This was not three acts to enter the ark, three prayers, but "the same acts to get into the God-words" (V. 44) repeated head, three acts in baptism, three times. Just so the triune baptism. One ark of three apartments, one superscription written over Christ was not three super- Godhead of three persons, scriptions, but one super- one baptism of three im- scription written three mersions. Such beautiful times. For the same reason, harmony is impossible with the three acts in baptism any other than triune bap- are not three baptisms, but tism.

the one act performed three times; and this is triune baptism, which harmonizes nicely with the typical and figurative baptisms referring to it, as no other form of baptism will. Trinity in unity, and unity in trinity.

The salvation of Noah and his family in the ark (Gen. 7:7) was a real salvation but a figure of baptism. This ark had three floors, a first, a second, and a third story. We naturally conclude Noah and family lived in the upper or third story. One act brought them into the first story, a second act brought them into the second story, and a third act brought them into the third story here they lived during the flood.

Here again we have perfect harmony; three persons in the Godhead, three apartments in the ark, three parts in baptism. Three

Triune baptism is "one baptism," Eph. 4:5, in the same way one ark with three apartments, is one ark, and one Godhead with three persons is one Godhead. Perfect harmony. Trinity in unity, unity in trinity.

V

Of the many words now used to mean baptism Jesus selected one to mean the baptism He taught. These words are: aino, I sprinkle; cheo, I pour; bapto, I dip; and baptizo, a frequentative, from bapto.

This "baptizo" belongs to a class of Greek words ending in "izo," called frequentatives, and whenever used indicate a repetition of the act, to dip, plunge or immerse, and is so defined by Chrystal, Wilke, Buttmann, Rost, Stevens & Vossius, Burton, Bretschneider,

Bullion, Dr. Robinson, Prof. Beery, Handbook to the Grammar of Greek N. T. by Greene, Sec. 1446, Grimm, Green, Funk & Wagnalls, Passow, Komma, Gaza, Richardson's large dictionary (English), Hasting's Bible dictionary, Liddell & Scott (Amer. Ed.) and Donegan, 21 in all.

These authors, noted as they are, surely know the meaning of baptizo, and are united in defining it as a frequentative, a word that carries the idea of repetition of the act to dip, plunge, or immerse.

The exclusive use of this word to express the form of baptism they taught, when they could have used bapto, surely carries much weight in determining the form of baptism taught by them. It may be noted that this word "baptizo" is never defined sprinkle, or pour; but invariably, to dip, plunge, or immerse; and being a frequentative indicates a repetition of the act.

The nature of the case is this: Jesus set up a rite that required a repetition of the act. Then he selected a word to express that act. This word "baptizo" was the only word He could

select to express it. So it is not triune baptism because baptizo was selected, but baptizo was selected because it is triune baptism. Bapto, which means simply to dip, plunge, or immerse, is never used in the Bible for baptize, neither is "raino" nor "cheo." The frequentative, "baptizo" is invariably used, and the prepositional adverbial phrases indicate the number of facts, as in the formula Matt. 28:19) which is three. This is why triune baptism.

VI

Another view of the case is like this: I take a candidate into the water and in the act of baptism, I say, I baptize you into the name of the Father, (I dip him); and of the Son, (I dip him); and of the Holy Spirit, (I dip him). The most unlettered rustic would say I did exactly what I said. Then I take another candidate and I say, I baptize you in the name of the Father (but I don't; and of the Son (but I don't); and of the Holy Spirit (then I dip him). I use the same words in each instance but I act differently. This form of language can't mean both ways. I

used the wrong form of language in one instance, or I didn't suit my acts to the words in the other.

I used the formula given by Christ in both instances so the form of words must be right. As no one can question, I acted as I said I would in the first case, that must also be right. Then in the second case I used the wrong form of words or didn't suit my act to the words. Had Jesus used this form: "Baptize into the name of the Father, Son and Holy Spirit," there might be some plea for a single act of baptism, or had He said, "Baptize into the Godhead, a name that includes the three, Father, Son, and Holy Spirit," a single act would do it, but since He said, "Baptize into the name of the Father, and of the Son, and of the Holy Spirit," there are three separate names into which we are to baptize, for the Father is not of the Son, neither is the Son the Holy Spirit. But "these three are one." Sure, but one Godhead, not one Father, nor one Son, nor one Spirit.

Just so trine immersion is one baptism, or triune baptism. The Godhead and

triune baptism are three in one, one in three, a perfect harmony. Single immersion is not three in one, nor one in three, and cannot harmonize with the triune Godhead as trinity in unity.

VII

Scholars are agreed that "eis" in the Greek should be translated "into" in the formula, so we use it that way.

Yes, Paul did say, "one baptism." So we say it is one baptism for everybody. Not sprinkling for one, pouring for another, single immersion for another, and trine immersion for another. Triune baptism is one baptism in the same sense the triune Godhead is one Godhead.

No, baptism does not "represent a burial," but is a burial in itself.

No, "we don't bury people three times." Columbus was, however. But suppose we reason a little. Bury means to cover, conceal, inter. When we bury we first put the body into the casket, close it, one act. Is it buried? We next put the casket into a box, a second act. Is it buried? Lastly, we fill the grave, a third act.

Is it buried? Certainly, the third act completed the burial. Yes, the same is true in a birth, first the head, then the trunk, then the limbs — three acts. Yet it is only one burial, and one birth. No author, (theologian, historian or writer) has ever found the origin of trine baptism this side of Christ and the apostolic age.

No author gives triune immersion a human origin, or denies its prevalence among Christians ever since the time of the apostles, and no one before the 16th century ever questioned its validity. No one in Greek or oriental churches ever questioned its validity; and no author before the 6th century recognizes any other baptism, or even mentions any other form of baptism before the 4th century. And no author ever used the formula, Matt. 28:19, to prove single immersion. but all invariably use it in defense of triune immersion, this proves beyond a reasonable doubt that this formula teaches triune baptism. So that single immersion being right we are safe. Triune immersion being right we are safe. Hence triune im-

mersion is doubly safe. Then why accept any other.

IX

Everybody knows we can baptize into the name of the Father by one dip, and into the name of the Son by one dip, and into the name of the Spirit by one dip. No question about that. But it is a question, that so far no one has answered, how any one can baptize into these three names by one dip.

We are buried with Christ once in baptism, and are risen with Him once in baptism and that is all that is required. We are not buried and risen in baptism with the Father and the Spirit, who neither died nor were buried or risen in baptism. Hence baptism is not related to the Son, as it is to the Father, and the Spirit, which shows that a separate and distinct act is required to express this relation in baptism.

The trinity is three in one as "he that planteth and he that watereth are one," and "husband and wife are one," and the church, many members, are one body.

X

Now friends, let's reason a little. Can I baptize into

one name by one act? Certainly. If by performing three acts in baptism, I have more than "one baptism," which act the 1st, 2nd or 3rd constitutes baptism? Think now, and if by one of these acts I baptize into one name, into what do I baptize by the other two acts? Or if by one of these acts I baptize into three names, into what do I baptize by the other two acts? From this simple reasoning it is easy to see I cannot baptize into three names by one act nor into one name by three acts, which again shows it takes three distinct acts to baptize into three distinct names and this is trine baptism.

Now just a few incontrovertible facts which have never been disproved:

1. Jesus submitted to one form of baptism.

2. He placed His law behind this one baptism.

3. This law (Matt. 28:19) demands baptism into each separate name of the Trinity.

4. Triune baptism harmonizes with trinity in unity. No other baptism will.

5. Triune baptism har-

monizes with the figurative baptisms referring to it. No other does.

6. Triune baptism is the only form recognized by the general church during the first twelve centuries.

No 7. No author ever used the baptismal formula to prove any other than triune baptism. If so, who?

8. No man has ever found its origin this side of Christ. If so, who?

9. Baptizo, the word exclusively used to express the form of baptism indicates repetition of the act.

10. Triune baptism has existed among God's people ever since the time of Christ and the apostles.

11. Triune baptism is the only form of baptism ever practiced by the Greek and oriental churches.

12. Trine immersion outnumbered single immersion about 15 to 1 at the present time.

Read this article again, study it; and accept the truth at whatever cost. Amen.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

NEWS ITEMS

EVANGELIST

Since the death of his companion, Brother Kreider has decided to devote most of his time to the Lord's work, that if possible some souls may be saved. Those who know or have heard him can vouch for his integrity and zeal in church work.

Address: Elder Lawrence W. Kreider, R. 1, Bradford, Ohio.

CHANGE OF ADDRESS

Please note the new addresses of the following ministers:

E. W. Pratt, 22 S. Emerson Ave., Wenatchee, Wash.

William Root, 1007 Main St., Great Bend, Kans.

Ray S. Shank, 216 West Marble St., Mechanicsburg, Pa.

COMMUNION DATES

Berean, Va.....	Oct. 18
Eldorado, Ohio.....	Oct. 18
Pleasant Ridge, Ohio.....	Oct. 18
North Lancaster, Pa.....	Oct. 19
Englewood, Ohio.....	Oct. 25
Quinter, Kans.....	Oct. 25
Bethel, Pa.....	Oct. 26
Goshen, Ind.....	Nov. 1
Orion, Ohio.....	Nov. 15
Waynesboro, Pa.....	Nov. 16

DALLAS CENTER, IOWA

On Saturday, Aug. 2, Bro. W. S. Reed took a car load to Kansas City as he was scheduled to preach

there on Sunday. We enjoyed fellowship with the brethren and sisters at that place. On Monday we left for Boxley, Ark., arriving there in the early afternoon. We had services each evening for a week at the school house. We were surprised to see that so many could pack in that school house, besides many outside.

Some of our practices were new to the people there. Bro. Reed preached the Word in a simple way to be understood by all. Many came every night. We were glad to see the interest of all, and especially of the children and young people. People walked two and three miles over rock sand hills. Some carrying one or two of the children. We were welcomed by all, and felt reluctant to leave as we learned to love them. We trust that God will open the way for us to go some other time.

On Aug. 24, Bro. Replogle was with us to start a two weeks' revival meeting. He preached with positive assurance of the power of God to keep us from sin, and to be more than conquerors through Christ.

Here are some thoughts from the messages. It was his desire that we should really know Christ and Him crucified. The one thing uppermost in Paul's mind was to serve God. The Bible is the book of all ages and surpasses all other books. How much do we relish it? It tells us how we look in God's sight as no other book does.

Sin is pictured so wonderful and glorious before men, in these days. It looks good but is deceitful. But the wonderful thing is, that sin does not have dominion over us unless we want it to. God will not

tolerate the effects of sin. Some lusts of the flesh are given in Gal. 5:17-21. Jesus came to save us from sin and not in sin. Has He failed? Those who are guilty of these lusts of the flesh shall not inherit the kingdom of God.

Repentance is necessary. Acts 17:22-31 says, in times past God winked at their ignorance, but now, commandeth all men everywhere to repent. Then comes the universal call to everyone that thirsteth. Come, buy, eat, without money and without price. Isa. 55:1.

Which church shall endure? The one that is not built on the Son of the living God shall fail. What does the church mean to each of us? Outside the Church of Christ there is nothing to live for in this life.

Earthly and eternal inheritance. When we receive an earthly inheritance, some one has put forth an effort to withstand the storms of life and overcome failure, to have it kept for us. Then it does not always go to the ones it is intended for. Jesus suffered and died that we might be heirs of an eternal inheritance. One that is incorruptible, inflexible, untainted and that "fadeth not away." If an earthly and the eternal inheritance was offered to us, which would we choose? Which would we put our whole heart into?

How can we escape if we neglect so great salvation? No escape. Folks first begin to slip then get far away from God. Ye must be born of the water and of the Spirit. There are two ways and two places, which will we choose, Heaven or Hell?

Behold the Lamb of God! Stop!

Look! and take notice, to the Lamb of God when tested, discouraged, and things look dark. We should not live for ourselves, but for Him who has bought us. For all that He has done for us, why would we want to live for ourselves? He is our mediator, intercessor, the only nourishment and source of truth. He is everything to us and precious.

We were made to rejoice that one young couple was willing to go all the way and follow Jesus. They were baptized on Saturday morning.

In the afternoon the voice of the church was taken in favor of electing one or two ministers. Bro. Joseph Flora and Bro. Ray Reed were elected and installed into office. We are glad for these who are willing to be used of God.

Bro. Harry Andrews from the Kansas City church was with us for which we were grateful. As we met together for the evening service he gave us the examination message. Bro. Replogle officiated at the lovefeast.

Sunday morning, afternoon and evening we had mesages on "Heaven," "Pure Religion" and "The Preeminence of Love."

We were happy to have with us brethren and sisters from the Kansas City church and the Astoria church in Illinois.

We have enjoyed very much these two weeks of meetings. We feel inspired to go forth with a greater determination to please God and labor for the cause of Christ. This is the most important thing in life and the most satisfying. We are more responsible because of the things which we had heard. Now God requires more of us than be-

fore. May we not disappoint Him. May we, each one, be found faithfully performing the work He would have us to do.

Ethel Beck, Cor.

WAUSEON, OHIO

We, the West Fulton church, met in quarterly council Saturday evening, Sept. 6th. Meeting was opened by singing. Reading of scripture and prayer by Bro. Edward Johnson.

Our elder, Melvin Roesch, then took charge. There was not much business to come before the meeting. Everything was taken care of in a spirit of love.

On Sunday, Sept. 7, our series of meetings began with Bro. Isaac Jarboe of Caddoa, Colo., in charge. He preached for us 18 inspiring messages with power. Although no souls were added much good seed was sown and we trust that it will later bring forth fruit.

On Sunday, Sept. 21, we concluded our meeting with a Harvest meeting in the forenoon. Bro. Jarboe gave his farewell message in the afternoon, on "Where Will You Spend Eternity?"

May we all continue to work for the Master and be Faithful to the end.

Sarah Roesch, Cor.

OBITUARIES

SISTER HANNAH B. JOHNS

Wife of Peter B. Johns of Lancaster, Pa., departed this life on Aug.

15, 1947, after an illness of three weeks, at the age of 48 years, 10 months and 3 days. She was the daughter of Mary Ann Burkhart and the late Eli Burkhart. She was married to Peter B. Johns on Jan. 4, 1923.

Sister Johns leaves to mourn her departure: Mother, husband, and four children, Anna Mary, wife of Amos Whitman, Manheim, Pa., Esther Mae, wife of Stanley Hoffer, David, and Lester, all of Lancaster, Pa. Also the following brothers and sisters: Aaron B., Abram B., Esther, wife of Harvey Herr, Eli B. and Clayton B., all of Lancaster, Pa., Susanna wife of Ray Clair, David, and Walter B., all of Strasburg, Pa., John B. of Witmer, Pa.; and one half sister, Annie Mellinger.

She united with the Dunkard Brethren church at Lititz, Pa., on Dec. 15, 1935. Funeral services took place on Aug. 20, at 1:15 at the house and 2 p. m. at the Lititz Dunkard Brethren church, in charge of Elders A. G. Fahnstock, J. L. Myers, and Benj. Rheinhold.

Interment was made in the Bareville Brethren cemetery.

SAMUEL WYSE

Samuel Wyse, a lifetime resident of Fulton county, Ohio, passed away at the Detwiler hospital, in Wauseon, Ohio, Thursday afternoon, Sept. 4, 1947, at the age of 79 years.

Funeral services were held at the home, and at the Swan Creek Church of the Brethren four miles east of Wauseon, Ohio, on Sunday afternoon, Sept. 7, 1947, with Eld. D. W. Hostetler in charge, assisted by the writer and Jay Hornish,

minister of the Church of The Brethren. The text was taken from Job 14:14. The body was laid to rest in the Pettisville cemetery.

Melvin C. Roesch.

BIBLE DOCTRINES BRIEFLY STATED

The Doctrine Concerning Satan, or The Devil

Part III

I. There is a Personal Devil

We do not even have to go to the Bble for evidences to convince us of this fact. All that we need to do is to take a good look at the world as it is, and we are convinced that there "is a god of this world" entirely different from the God of the Bible. All men of faith are agreed: (1) that there is a personal God; (2) that there is a personal devil, the arch deceiver of mankind, the adversary and destroyer of souls. Let no man deceive himself with the idea that "every man is his own devil." It did not work out that way in the garden of Eden; it does not work that way now. As "angel of light," Satan has deceived many and caused them to make shipwreck of faith. As "a roaring lion" he is

still at work carrying on his destructive work of wreck and ruin. As "the god of this world" he is blinding the minds of those who will not yield themselves to God, and he is further leading them into paths that lead to destruction. The fact that "the whole world lieth in wickedness" is poor positive that there has been among them "a liar from the beginning."

II. Satan Poses as "an Angel of Light"

Paul, writing to the Corinthians, warns them of the false teachers in their day who were making such great claims for themselves, and proceeds to make known where these false teachers got their example: "And no marvel; for Satan himself is transformed into an angel of light," II Cor. 11:14. We frequently see him pictured as a hideous creature—with horns, a rattlesnake tongue, a long tail, and other things to match. He undoubtedly has hideous qualities, but it is his attractive personality that gives him power over man. It was as an angel of light that he appeared to Mother Eve in the Garden

and influenced her and Adam to forsake the Lord. He is alive today, working through his agencies, pretending to give the people higher light. There is but one escape from his power, and that is to cling close to the cross and walk in the foot-steps of our Lord.

III. Satan, as Our Adversary, is "as a Roaring Lion"

Therefore "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," I Pet. 5:8. The hideous qualities referred to in the preceding paragraph are there; but they are tactfully hidden until this "lion" has his victims in his power, and then you hear his roar. Murder, theft, intemperance, lying, profanity, gambling, licentiousness, and other vile sins too numerous to mention carry on their deadly work as this "roaring lion" gloats over his prey. Beware of the "angel of light," and you will keep out of the clutches of the "roaring lion."

IV. Satan Possesses Superhuman Powers, Limited only by the Power of God

"Wherefore let him that

thinketh he standeth take heed lest he fall," I Cor. 10:12. Christ prayed for the self-confident Peter, reminding him that "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee . . ." Luke 22:31. Follow the remaining portion of this narrative, and you have an illustration of both the superiority of Satan over man and the superiority of God over Satan. This arch deceiver did have Peter on the verge of apostasy, but God had set a limit and Peter was saved. A similar illustration is furnished by the first few chapters of Job, where it is evident that Satan would have completely overcome the saintly Job had not God set a limit beyond which the devil could not go. From such illustrations we gather two ideas: (1) the folly of man trying in his own strength to stand against the wiles of the devil; (2) the impossibility of Satan overcoming those who fully and continuously put their trust in the Lord and "follow his steps."

V. Victory over Satan is Assured to Those Who Obey God

Paul, after enumerating a number of trials and temptations, follows with "In all these things we are more than conquerors through him that loved us," Rom. 8:37. In Eph. 6:10-18 we are told that by wearing "the whole armour of God" we will be able to "quench all the fiery darts of the wicked." Again, we are admonished, "Resist the devil, and he will flee from you." John the revelator tells us of those who "overcame by the blood of the Lamb." While defeat is a certainty so long as we rely upon our own strength or goodness, victory is just as certain when we go forth in our Christian warfare against sin and evil and the author of all sin in the name and the power of the Almighty.

VI. His Eternal Abode

The Bible clearly states what will be the end of Satan's power. Here he exercises power and authority, second only to that of God Himself. But, like all other powers opposed to the Supreme Ruler of the Universe, the days of Satan's power and dominion are numbered. In His final charge to the wicked (Matt.

25:41, 46), Christ used these words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Read also Jude 6 and Rev. 20:10. Mournful as is the scent of the never-ending torment of the devil and his angels and his victims among the children of men writhing forever amidst the flames in an everlasting lake of fire, we thank the Lord that there will be no Satanic power to molest the saints of God on the evergreen shores of God's celestial paradise in eternity.

(To be continued.)

THE MEANS OF POWER TO LIVE OUT THE GOLDEN RULE

When we think of the word power as it is used here, it brings to us the thought of an individual or government which exercises control. As the subject has to do with living, we realize that in the life of every individual there is a power which prompts us to act.

There are various powers. Therefore we need to be very careful as to what power shall control our life.

Since our topic is the "Golden Rule," we need to have the right power that will enable us to live out this rule among our fellowmen.

You will find the origin of this power in Gen. 1:1; namely, "In the beginning God."

Since God is the origin of this power and dwells in heaven above, and we dwell upon the earth below, it became necessary that there be some means between these two great extremities, whereby we may come in touch with this power, in order that it may control our life.

God's Word and prayer are the connecting links between these two great extremities, and they are also the means of power through which we live out the Golden Rule.

God speaks to us through His Word and the Holy Spirit teaches and guides us into all truth. We speak to God through the medium of prayer, and Jesus Christ our great High Priest is at the Father's right hand interceding for us.

As stated before, God is the source of power; in fact, He is all powerful.

His powerhouse is unlike all other powerhouses. It is not made with hands. It is perfectly equipped. The power is unlimited. The supply can never be exhausted.

This powerhouse is almost six thousand years old and there never has been a single disconnection, or any need of repairs.

From God's throne to the door of our heart is a long, long connection, but God draws nigh to them that draw nigh to Him. If ever there is any trouble or disconnection, or poor service, it is at our own door and not at the powerhouse.

Brethren and sisters, we need to pray to God to give us power to live out the Golden Rule, in "passing judgment on others, in dealing with our fellowmen, in our conversation, in the home, in society, between masters and servants, between the elder and the younger, toward the erring ones, between one another, and toward the needy and the outcast." Just how successful you and I are going to be in living out this rule depends upon our connection with the power house. Poor connection means poor

service. "Ask and it shall be given you." If we want our prayers to be acceptable to God, we must ask in faith. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Jas. 1:5-7.

We must ask believing that we shall receive. "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." Mark 11:24.

We must pray earnestly. Paul in his first letter to the Thessalonian church said: "Night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith," I Thess. 3:10. "The effectual fervent prayer of a righteous man availeth much." Jas. 5:16.

We must pray with perseverance. "Praying always with all prayer and supplication in the Spirit, and

watching thereunto with all preservance." Eph. 5:18.

We must pray with the spirit of submission. "Father, if thou be willing, remove this cup from me; nevertheless not my will but Thine, be done." Luke 22:42.

We must be grateful. "And Jesus lifted up his eyes, and said: Father, I thank thee that thou hast heard me." Jno. 11:41.

We must pray in the spirit of obedience. "And whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight." I Jno. 3:22.

We must ask in Jesus' name; because it is only through Him that we have access to the Father. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." Jno. 16:23.

The only means of power to live out the Golden Rule is Holy Ghost power. To have this power, we must have self on the cross and let Jesus reign in our hearts.

We must obey His commandments and pray in faith, believing that we shall receive what we ask,

and God will bless your life
and mine, and give us power
to live out the Golden Rule
in every vocation of life.
May we pray earnestly, for
Holy Ghost power, to enable
us to live out the Golden
Rule more perfectly.

Laura E. Kulp,
in the Gospel Herald.

IF CHRIST BE NOT THERE

Will they let Christ sit at the table
of peace,
When the chaos and din of war
shall cease?
Will they let Him speak to the
vanquished foe,
The seeds of love, in his heart, to
sow?

Will they let Him show Love's con-
quering way,
To fill the world with a glad new
day?
Well they let Him bind all earthly
clan,
With the chains of Love of the "Son
of Man?"

Will they let Him tell of the Life
He gave,
That He, all men, from death,
might save?
Will they let Him reign man's
Saviour and King,
That He, the world, to peace may
bring?

Or, will they haste to turn Him
away,
And bid Him be silent upon that
day?
Or take and nail Him again to the
cross,

Man's hope of Peace to the winds
to toss?

If Christ be not there, then hold
your hand,

Ye, who would sign for each con-
quering land;

For war and tumult never shall
cease,

Till the Pact is signed by the Prince
of Peace.

Lois M. Eish.

OUR EARTHLY COURSE TO ENDLESS LIFE

A vital frame in tenant form,
This earthly life of man—
A being wrought by matchless skill,
In God's amazing plan.

Like vessel's wake in heaving sea,
Some life-trails vanish soon;
While others glare with lucid sheen,
Like brightest sun at noon.

Like rivers in the rapid flow,
Are wending towards the sea,
So down the stream of time we go
To vast eternity.

From youth to age, in changeful
ways,

A long and weary trend,
Through sunlight gleams and
shadows low,
We reach the Mundane end.

No Christian years to live this life
In varied mood again;
But would the lofter sphere obtain,
In blessedness to reign.

Beyond these threat'ning clouds
and storms,

There is a cloudless sky—
A home of joy, serene and fair,
Where friends will never die.

ADULT SUNDAY SCHOOL LESSONS

Oct. 5—Acts 20:17-38.
 Oct. 12—Acts 21:1-20
 Oct. 19—Acts 21:21-40.
 Oct. 26—Acts 22:1-30.
 Nov. 2—Acts 23:1-35.
 Nov. 9—Acts 24:1-27.
 Nov. 16—Acts 25:1-27.
 Nov. 23—Psa. 95:1-11.
 Nov. 30—Acts 26:1-32.
 Dec. 7—Acts 27:1-21.
 Dec. 14—Acts 27:22-44.
 Dec. 21—Matt. 2:1-23.
 Dec. 28—Acts 28:1-31.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 5—Confession and Repentance. Neh. 9:1-15.
 Oct. 12—Respecting The Lord's Day. Neh. 13:15-22.
 Oct. 19—Laying Down Our Life for Our Brethren. Esther 4:1-17.
 Oct. 26—The Wages of Sin is Death. Esther 7:1-10.
 Nov. 2—The Persecuted Preacher. Jer. 38:1-13.
 Nov. 9—Faithfulness Rewarded. Dan. 1:1-21.
 Nov. 16—God's Protection. Dan. 3:1-30.
 Nov. 23—Thanksgiving, and Memory Lesson. Psa. 100:1-5.
 Nov. 30—The Innocent Protected. Dan. 6:1-28.
 Dec. 7—Shirking A Duty. Jonah 1:1-17.
 Dec. 14—Result of Repentance. Jonah 2:1-3:10.
 Dec. 21—Wise Men, and The Star. Matt. 2:1-23.
 Dec. 28—Review.

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BIBLE MONITOR

Vol. XXV

November 1, 1947

No. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

BUILDING ON THE FOUNDATION

"For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." I

Cor. 3:9-11.

All organizations are building on some foundation, or platform, or group of rules. Many are built on unsound foundations of earthly things. Many are continually changing their foundation, hoping to better it but actually only following the whims and fancies of unstable, changeable hu-

manity.

The Christian is building on the true unchangeable foundation, Jesus Christ. There can be no other foundation for our souls. True, individuals and even some churches may build on some other foundation but it will not save their souls in eternity.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." II Cor. 5:17-18.

We need not study history long until we realize that on earth a new kingdom makes a difference. Many laws are changed and it is almost like living in a different world. Yet many cannot see why, "all things should

become new," in Christ's kingdom. 18-22.

Do we realize that we are labourers together with God in this new kingdom? If God were here in person would we do as we are now doing in the Christian life?" God revealed His will to us through Christ. Christ revealed himself to us through His teachings and His life, as recorded by the writings of His followers in the New Testament.

Actually God is here in spirit and we are building on the foundation of Christ, His Son, crucified for our sins. We are no more strangers and foreigners to God but we should be such to the kingdom of this world. Are we so spending our talents that we fit in this new building? Oh what a joy, "In whom ye also are builded together for an habitation of God through the Spirit."

The text says in verse 10, "let every man take heed how he buildeth thereupon." We should be just as careful as if God was with us personally, helping us to build. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." II Tim. 2:19.

Verse 8 tells us, "every man shall receive his own reward according to his labor." Temporarily we have been made to realize and believe this fact all too well. Do we realize it now in a spiritual sense or will we wait until it is too late to learn that fact?

"For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:

WHY I LOVE MY CHURCH

I am a member of the Dunkard Brethren church, commonly called "Dunkards." I frankly confess my love for my church, and thus in part give answer to many who ask a reason of the hope that is within me. I Pet. 3:15.

1. I love my church be-

cause she believes in God, the Creator and Father of all; Jesus Christ, the Son and Savior, into whose hands has been given all power in heaven and on earth; the Holy Spirit, the Comforter and Sanctifier, dwelling in the hearts of his people in this present age. Matt. 28:18-20.

2. I love my church because she believes in the past resurrection of Jesus, and in the future general resurrection, and that the redeemed of all the ages shall dwell with him in glory throughout eternity. I Cor. 15:14-20.

3. I love my church because she takes absolutely safe ground with reference to conversion. Faith and repentance, considered as prerequisites, and the baptism of the believer, place him at once into full fellowship with the church, even as in the days of the apostles. Where restitution is needed it is required, but otherwise repentance may consume a very short time. Acts 2:38.

4. I love my church because she believes in and practices true immersion, the baptism taught by Christ, practiced by the apostles, and sustained by profane history. In this the

candidate while in a kneeling posture is immersed face forward three times, verily "into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28:19.

5. I love my church because she interprets literally the Word of God, whenever common sense will permit such an interpretation. She believes that Jesus in person, and the Holy Spirit by inspiration, spoke to the people in such terms that they could clearly understand what was asked of them as believers. Mark 10:15.

6. I love my church because in the evening before the supper, even as Christ with his disciples on the night before the crucifixion, all engaged in the humble, simple service of washing one another's feet. John 13:14.

7. I love my church because she continues to celebrate the apostolic "love-feast," the agape, or Lord's Supper. Jude 12. On evenings appointed for the purpose, all assemble, and, even as Christ with his disciples on the night before the crucifixion, eat together a common meal, looking forward to the time when the

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righteous of all ages shall be called to the marriage supper of the Lamb. Rev. 19:9.

8. I love my church because in the evening after the supper, even as Christ taught his disciples on the night before the crucifixion, all partake of the Holy Communion, partaking of the bread and drinking the wine, representative emblems of the broken body and shed blood of our Lord and Savior Jesus Christ. Luke 22:19-20.

9. I love my church because she has not forgotten

or neglected the oft-repeated apostolic injunction. "Salute one another with a holy kiss." Hence among us it is our practice that men greet men and women greet women with the kiss of charity. II Cor. 13:12.

10. I love my church because within her borders the common people find themselves at home. The principles of gospel plainness, I Pet. 3:3-4, are endeavored to be carried into effect, thus placing all on an equality in that respect, besides teaching some important lessons in personal economy from a gospel standpoint. Mark 12:37.

11. I love my church because she believes in and practices anointing the sick with oil in the name of the Lord, as even the Holy Spirit hath directed, and the apostles often practiced. Mark 6:13. There are those within her borders who have taken strong hold upon the Lord, and have been healed physically. Jas. 5:14.

12. I love my church because brother goeth not to law with brother, and the divine is always preferred above the civil law. I Cor. 6:1-7.

13. I love my church be-

cause she makes a practical application of the great truths taught by Christ in his sermon on the mount, and with her "resist not evil" is neither theory nor dead letter. No loyal Dunkard was ever found in war, neither does he encourage the spirit thereof. I Thess. 5:15.

14. I love my church because of her early position with respect to slavery. In 1782 this decision was adopted: "Concerning the unchristian negro slave trade, it has been unanimously considered that it cannot be permitted in any wise by the church, that a member should or could purchase negroes, or keep them as slaves." If all professing Christians had held our Gospel faith, slavery and war would never have disgraced our fair land. Jas. 2:9.

15. I love my church because she is a great temperance society. In 1778 she first records her position on the question, and she has maintained it ever since. No Dunkard may deal in or manufacture intoxicants. Eph. 5:21.

16. I love my church because she insists that her

members keep themselves separate from the world, and encourages no compromise with it. No one is attracted to her fold except by her Gospel privileges. Rom. 12:2.

17. I love my church because she stands in continual opposition to the secret, oath-bound society; 1804 first records that position. John 18:20; Matt. 5:33-37.

18. I love my church because she spends no time in deciding whether or not a command of God is essential to salvation, it being sufficient that he has given it. Acts 24:14.

19. I love my church because she is liberal in matters that are merely opinions in which there is reason to accept or reject, and which do not change the present manner of life or affect the eternal fitness of things. Eph. 4:2.

20. I love my church because she is strict in matters that pertain to salvation and grace, concerning which the Book plainly teaches, "Thus shalt thou do." Rev. 22:19

21. I love my church because she would have all men saved, she believes that it is more fitting that the kingdom of heaven be clean

than crowded. Matt. 5:13.

22. I love my church because all applicants for church membership openly profess their willingness to adopt the heaven-given standard as the rule governing Christian life and conduct. Matt. 18:15-17.

23. I love my church because she does not boast of the men and the work of "our denomination," but because she speaks gladly of the men and the work of our faith. Eph. 4:5.

24. I love my church because her ministers are preferred on the standpoint of spiritual enlightenment rather than intellectual attainments. Whatever preparation the sermon may receive, the preacher is reliant upon the Holy Spirit for his pulpit ministrations.

25. I love my church because so many of her homes have family worship, give thanks before partaking of a meal, kneeling in prayer is practiced, and regular use of the Lord's prayer is made. I Thess. 5:18.

26. I love my church because she protects her Communion table. Although close Communion is unpopular, she pays an annual church visit to all her mem-

bers before Communion and asks if each one is in the full faith of the Gospel, and if each is at peace with all members, and if each is willing to labor for increase of holiness. If any one cannot give affirmative answers, he is recommended not to commune until he or she can do so. Thus the Communion is restricted even among ourselves, and it is regarded as a very sacred thing. Rom. 14:23.

27. I love my church because she aims to teach and care for those who are isolated and puts forth an organized effort to carry the gospel to those who know not our Lord and Master. Matt. 28:19-20.

29. I love my church because her government is co-operative. She has her elders and ministers and deacons, but all members, old and young, male and female, have equal right to speak and be heard in her councils, to frame any question, to vote on all questions, to vote in all elections for officers or delegates, and to vote to retain or disfellowship any unruly members.

She has local, district, and general conferences to discuss and settle problems that

may arise. Any decision must pass in the local congregation, district and the General Conference or must have General Conference approval of suggestions of committees which were set apart for a certain purpose. Rom. 12:10, Matt. 18:18.

29. I love my church because holy men of God, connected with the memorable pietiest movement in Germany, not impelled by the heat of argument and enthusiasm to "break away" from the "old church" and all her ways of doing, whether food or not, after spending many days in fasting, in Bible study and historical research, arrived at the apostolic ways, and adopted them. The work began quietly and earnestly: it grew amid persecution; it flourishes today in the hearts of men and women of many nationalities; and I feel that the church which I love is what it is by the guidance and blessing of the Almighty God. Matt. 18:20.

Sel. by Melvin Roesch.

Written by Wilbur Stever

We are saved by hope. Hope thou in God. Which hope we have as an anchor of the soul.

UNSPOTTED FROM THE WORLD

Wm. Kinsley

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27. "Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14:22. As Christ is the head of the church: and he is the savior of the body, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.

"Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." II Pet. 2:13. "Forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as a lamb without blemish and without spot." I Pet. 1:18-19.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in

peace, without spot, and blameless." II Pet. 3:14. "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ ... Who is the blessed and only potentate, the King of kings, and Lord of lords." I Tim. 6:14.

"Know you not that the friendship of the world is enmity with God?" Jas. 4:4. "The carnal mind is enmity against God." Rom. 8:7.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1-2.

The meaning of the word unspotted; free from impurity, free from spots, untainted with worldly guilt, stainless without visible mark, unblemished. This is a challenge to every christian, in this age in which we are living. It seems as if we like to be as near or close to world as we possibly dare,

that is to the customs and fashions of the world. There are many ways we might apply these spots in our daily lives.

"I will sing with the spirit, and I will sing with the understanding also." I Cor. 14:15. "Speaking to yourselves in psalms and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19. The good old hymns are discarded, and new music is adopted, which requires expert musicians to sing.

"And they sing the songs of Moses the servant of God, and the song of the Lamb." Rev. 15:3. All who are worthy to be there can sing that song before the throne, and before the Lamb clothed with white robes and palms in their hands, which came out of great tribulation: and have washed their robes and made them white in the blood of the Lamb.

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16:33. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. "To him that overcometh will I grant to sit with me in

my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

He that overcometh shall inherit all things. Blessed is he that keepeth the sayings of the prophecy of this book. Pure religion is to keep ourselves unspotted from the world.

We speak of the realms of the blest
That country so bright and so fair;

And oft are its glories confessed
But what must it be to be there?
Hartville, Ohio.

IMPORTANCE OF FEET-WASHING

"Let not a widow be taken into the number under three score years, old, having been the wife of one man. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." I Tim. 5:9-10.

The question came up in the early church about the requirements of a widow who wished to be included in the number that was to be helped by the church. Here

we find that one of these requirements was that, "she have washed the saints feet."

We have quoted the passage in its connections that we may have a better view of it. The first thing we wish to notice is that it presents the subject of feet washing to the widow just as the Savior presented it to his disciples. The widow was required to wash, "the saints' feet," like the Savior commanded his disciples to wash one another's feet. In both cases it is confined to believers only.

There are three different modes of feet washing presented to our minds:

First. The ancient custom which we find in the case of Abraham and Joseph, and others, where they brought the water that persons might wash the dust of the way off of their own feet.

Second. The feet washing which some faiths contend for. They say that it is a family ordinance; that it should be practiced in the private family, and upon the feet of believers only, when they come to lodge or stay all night. This is a mixture of the ancient custom with the command of Jesus.

Third. The feet washing our Savior practiced when the disciples were assembled together not to tarry for the night or to be entertained as travelers, for they did not stay over night in the place where feet washing was instituted.

We now have the three methods of feet washing before our minds, and the question is, how shall that widow whom Paul has required to wash the saints' feet do in this matter? Which one of these purposes shall she follow so as to be infallibly safe? We decide at once she must wash feet just like the Savior has shown us in command and example. Then we know she will be right. Let her meet with the disciples, like Jesus did; then let her engage with them in washing one another's feet, as he commanded. Then we are sure she is going by divine authority. She need not follow either of the other methods, for neither of them was ever commanded of God.

If Timothy was now living, with that letter which he received from the apostle Paul in his possession, and would start in search of

such a widow, one that had washed the saints' feet, should he come to some of the great cities of our day, like Cleveland or Indianapolis, and call together all the learned ministers of their great churches; and ask them if they have any such widows as Paul describes, who have washed the saints feet, what would they answer? I feel that they would answer that they have none, for they don't think feet washing is essential to salvation or membership in the church.

They would tell Timothy that it was only an ancient custom and they set it aside, and that they are as near right as anybody and their widows believe like they do about the matter. I think that Timothy would answer that Paul does not say I shall search for those who think they are right; neither does he say I shall search for those who set aside all they think is not essential. But Paul says in this letter what kind of widow must be taken into the number, and no man has a right to change it.

Timothy tells them the church had such widows in the apostles' day, and asks them if there is not a church

on earth now like the church was then. They answer that there is a small church who are very particular to observe everything that Christ and his apostles commanded; the main difference between them and us is, they will not change to keep up with the times as we do; but keep up all the old practices the church had nineteen hundred years ago, such as feet washing, the holy kiss, the lovefeast and others that we do not think are necessary.

Another point to prove that the feet washing required of the widow was not the ancient custom, is that Paul separates it from and speaks of it as, a different thing from lodging strangers, when he says: "If she have lodged strangers, if she have washed the saints' feet." Thus making it one thing to lodge strangers, and another thing to wash the saints' feet. The ancient custom which had long been practiced was to get the water and let the stranger wash his own feet. But the duty of washing the saints' feet Paul separates from that, for he does not require the widow to wash the strangers' feet, but to lodge

them and wash the saints' feet. She is not even required to get the water for the strangers to wash their own feet, which she must have done to follow the ancient custom.

While the duty of lodging strangers is a religious one, it is not a religious ceremony or ordinance. But washing the saints' feet is a religious ordinance, because it is observed only among the saints, among the religious people, washing one another's feet. In that respect it is like any other ordinance which belongs only to the believer.

This reasoning which we have drawn from Paul's language concerning the widow washing the saints' feet is opposed by those who do not wish to practice it by claiming that the feet washing here mentioned with the private duties of the widow, and is not with the church ordinances proving that it is no more than a private duty. This idea would be a force against us if the apostle was here giving the two classes of good works separately; if he was giving the public ordinances in one class and the private or individual duties in another, and then

place feet washing in the class of private duties.

But the apostle was not giving these two classes separately. They say because feet washing is here mentioned in connection with private duties, that proves it also to be a private duty. We admit that it is mentioned with duties which belong to the family, but deny that is evidence to prove it a private duty, for public and private duties are frequently mentioned in connection with each other.

In II Timothy 6:5, Paul says: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Here we have two private duties. "Watch thou in all things, endure afflictions," connected with two public duties, "do the work of an evangelist, make full proof of thy ministry."

Again, in Titus 1:8, Paul says, speaking of bishops: "But a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he has been taught, that he may be able by sound doctrine to exhort and to convince the gainsayer." Here we have exhorting and

preaching sound doctrine, which are public duties spoken of in connection with a number of private duties, and one of them is hospitality, the very duty mentioned in connection with washing the saints' feet. Now if hospitality may be mentioned with exhorting and preaching, may it not also be mentioned with feet washing without making it a private duty anymore than the others?

These scriptures show that our opponents are wrong when they take the position that public duties are not mentioned in connection with private ones. But the passage in question is enough to settle that matter against them. When the apostle says, "If she have diligently followed every good work," surely that includes all duties, both public and private. As Paul says to the Ephesians, "We are created in Christ Jesus unto good works."

From Doctrine of the Brethren Defended by R. H. Miller.

And now abideth faith, hope, love, these three; but the greatest of these is love.

NEWS ITEMS

SUBSCRIPTIONS

A number of subscriptions have expired and should be renewed at once so you may continue to receive the Bible Monitor. The subscription price has not been raised so we need you full support to cover the present printing prices.

Please refer to the label on your copy and see when your subscription expires. If your label reads jan48, your subscription expires in January 1948, jan47 means that you are nearly a year behind and jly47 means that your subscription expired in July 1947, etc.

When renewing, if you give an address, be very careful to give the correct one to avoid mistakes and lost copies. It is helpful if you give the address just at it appears now on your label if that one is correct.

If you send a money order please make it out to, Howard J. Surbey, North Canton, Ohio. We must repay the money order fee on those that are made out to some other post office. —Editor.

WENATCHEE, WASH.

The Dunkard Brethren church was glad to have Elder Galen Harlacher of Newberg, Oregon with us on Sept. 28th. As a member of the General Mission Board he came to investigate conditions with regard to locating a minister in our midst. While here, he gave us two fine sermons. We hope that he may

come again and that the General Mission Board may secure help for us in the ministry.

Our Elder, D. B. Steele, is slowly improving but is still a very sick man. The weather has been very favorable here and many are busy with the apple harvest. Anyone passing through this locality is invited to stop and worship with us.

E. W. Pratt, Cor.

LITITZ, PA.

We, the Northern Lancaster county Dunkard Brethren, expect to begin our series of meeting on Monday evening, Nov. 17th. Bro. Melvin Roesch of Wauseon, Ohio, has consented to hold these meetings.

We extend a hearty invitation to all who can to attend our meetings.

Susanna B. Johns,

35 E. Lincoln, Ave., Lititz, Pa.

PLEVNA, IND.

The Plevna congregation met in council meeting Sept. 13.

The meeting was opened by singing, Bro. Emanuel Koonen read II Cor. 5 and led in prayer after which our Elder, Bro. Howard Surbey took charge.

The deacons made the annual visit and gave their report.

The reports of the clerk and treasurer were read and accepted.

On Sept. 22, Bro. Melvin Roesch and wife came to conduct a two weeks series of meetings. Bro. Roesch preached the Word with power, as a result of these meetings one was received into the church on his former baptism.

Our love feast was held Oct. 4.

Seventy-two surrounded the tables with Bro. Roesch officiating.

On Sunday morning the adult Sunday school classes were all in one class with Bro. Weimer as teacher.

At the morning service Bro. Leatherman and Bro. Roesch each gave a stirring message.

May the Lord richly bless Bro. and Sister Roesch as they go to other fields of labor.

Tena Weimer, Cor.

KANSAS CITY, MO.

We have had the plasure of enjoying another season of services of one week, which was all too short.

Elder George Replogle of Goshen, Ind., held this meeting for us. He gave us some wonderful inspired messages from God's holy word. We enjoyed having him with us very much and only would that he could have been with us longer.

We are thankful for the one who has given herself into God's keeping and we know that even the angels in heaven are rejoicing with us over this one soul. We ask that all will hold her up at the throne of grace that she may be able to hold to the faith and stand steadfast and grounded on the solid rock, Christ Jesus.

We were glad to have with us Bro. Jarboe from McClave, Colo., to preach for us on his way to and from the meetings he was holding elsewhere.

We extend an invitation to all ministering brethren to stop over nad be with us when convenient. We enjoy all who can come and be with us.

OBITUARIES

GEORGE W. REITZ

Son of Peter and Barbara Reitz, awws born in Accident, Md., April 4, 1861, and departed this life Sept. 12, 1947, at the age of 86 years, 5 months and 8 days. He was one of two children, the other being a sister, whose children all live in and around Uniontown, Pa.

He was united in marriage to Martha E. Bucklew. To this union nine children were born, with whom he lived since the passing of his wife more than 19 years ago.

He was a member of the Dunkard Brethren church and served in the office of deacon. He lived a devoted Christian life until death.

His immediate survivors are three sons and 6 daughters, namely: Wm. Reitz of Brookville, Emma Bowman, Dayton, Lydia Welbaum of Miamisburg, Anna Carson of Dayton; Mary Stutz of Arcanum, Bess Landis and Lloyd G. Reitz of Eaton; Lenora Kreitzer of Brookville, and Milton I. Reitz of Oakland, Calif., also 17 grandchildren and 14 great grandchildren.

Funeral services were conducted from the Stutz and Sando funeral home of Arcanum, Ohio, Sept. 15th, by Elder Herbert Parker, assisted by Bro. Ben Klepinger.

Herbert Parker.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

ITEMS

—
Lweis B. Flohr
—

A few days ago there appeared in the public press a statement headed "Pennsylvania Drys Routed On Local Option, Foes Say," and the article reads as follows:

"A decisive defeat for dry forces in every major contest 'in the widespread rash of local option elections' in Pennsylvania in this month's voting was claimed today by the Distilled Spirits Institute.

"Not one municipality of more than 5,000 population switched from wet to dry, the institute said. Waynesburg, the only municipality of any size—its population is 4,891—to switch already had voted dry in 1943, but still retained its wet status by a court decision on a legal technicality, the institute said. Even in towns voting dry, the State liquor stores continued to sell package liquors since under State law local votes does not affect the State stores which hold a retail monopoly in Pennsylvania.

"An analysis of the 182 municipalities voting on

whether liquor or beer should be sold by the drink, 88 already wet voted wet, 55 already dry voted dry, while 35 wet towns went dry and 4 dry towns went wet, a net gain of 31 towns for the drys with a total population of 44,556, the institute survey showed."

In reading over the above I wonder why, in view of the Dry gains stated in the latter part, the headline was written as it was. The Distilled Spirits Institute maybe thought people would read only the headline. But the statement says the net gain for the Drys was 31 towns. Wickedness and sin have no use for the truth, unless it can be used for their purposes.

Another question is: Are the cities of five thousand and over wetter, as a rule, than the ones having smalled population? Is it so that the larger the city, the more sinful and degraded it is? It is said that the cities must depend on the country to keep up their population; why? Has vileness and sin so devitalized them that they are physically unable to reproduce an equal number?

Another recent news item

states: Mid-City Unit to Open Teen-age Dances. Omitting a few details, the article reads as follows:

"Teen-age modern dances will begin Oct. 1 in the school.

"Sponsored by the Mid-City Citizens' Association, the dances will open an active campaign against juvenile delinquency in that area.

"A. J. Driscoll, president, and John L. C. Sullivan, treasurer, met with three youths last night and drew up immediate plans to start the dances. The boys will recruit teen-agers in the area and report back to the association.

"We'll do the rest,' Mr. Sullivan promised them.

"We have no clubs in this area," young Murphy asserted. 'We have to sit in drug stores or play in the streets.'

"Mr. Driscoll assured them the association is interested in their welfare and would support the dances until the District Recreation Department gets behind the program.

"During the association's meeting, Mr. Sullivan objected to use of the school for adult dances, sponsored by the District Recreation De-

partment, while there is no program for youths.

"Let's get the teen-agers off the streets and under adult supervision,' he said, 'and let adults provide their own entertainment.'"

Many questions arose in my mind as I read this news item.

Is the city "home" a failure? Are teen-age city dwellers destitute of knowledge as to what the word "home" really means? If parents cannot make home out of their habitations, what good is to be had from a dance "hall," even though under adult supervision? Careful studies made in the past show that the dance hall, as such, is not a means of improving and bettering human life, but a very ready fruitful agency making it worse, denying and undermining moral standards, and leading to immorality and the downward road. If parents cannot make a real home for their offsprings, is it reasonable to suppose that delinquencies will be stopped and cured by supervised dances?

And while I was preparing the foregoing, the daily arrives. The first or second headline that came to my

eyes reads as follows:

Movies, Radio, Comics Feed-
ing Children Crime Diet, Bar
Told.

"Cleveland, Sept. 24.—An American Bar Association committee chairman declared today that the movies, radio and comic strip syndicates feed children an entertainment diet heavy with crime and dashed with a frequent 'seasoning of illicit sex relations.'

"While juvenile crime is on the increase, Arthur J. Freund of St. Louis, chairman of a special committee assigned to the problem a year ago, said, 'The surprising circumstance is that the rate is not higher.'

"Mr. Freund's report to the criminal law section of the association's 70th convention suggested the three industries were inviting Federal regulation.

"In movies, comics and on the radio, the lawyer, the judge and the process of law often are unfavorably presented or treated with 'grotesque' inaccuracy, the Missouri lawyer reported.

Hits Lawyer Portrayals

"Whereas the doctor is almost always presented as a kindly, charitable and ca-

pable professional person, the lawyer is usually portrayed as cruel, selfish, tricky and unethical,' Mr. Freund asserted.

"But this complaint is secondary, he added, and the major concern is the effect of movies, crime broadcasts and comics on impressionable minds.

"He applauded the National Broadcasting Co. for its recent order banning crime and mystery shows until after children's usual bed time.

"James V. Bennett, Federal prisons director, who presided at the meeting voiced hope that other networks would follow suit.

"Mr. Freund criticized the movies with particular emphasis, citing 'The Killers,' 'The Outlaw' and 'Duel in the Sun' as 'sordid portrayals of crime.'

Three Courses Suggested

"He suggested these three alternative courses of action short of sponsoring legislation.

"That the Bar Association appear before the Federal Communications Commission to oppose renewal of a license, creating a test case on whether an excessive

volume of crime broadcasts violates the 'public interest.'

"That the movie and broadcasters' codes be examined with a view to injecting 'outside' supervision.

That an independent commission survey the subject and make recommendations. . . ."

We can readily accept the cause cited in the foregoing report as the major factor, in juvenile delinquency, and if we add the news "illustrations" as they appear in most newspapers today, and the mail order catalogues lying about within the reach of impressible children, we have a very good view of the delinquency that lies on other shoulders than those of immature delinquents. Delinquency is very rare among Chinese children and teen-agers. If a Chinese boy commits an offence, the question is not, What is wrong with the boy, but what is wrong with the boy's father?

What can be done about it? The word is nigh thee, if not in your mouth, then it should be in your mind: "Train up a child in the way he should go!"

Vienna, Va.

BIBLE DOCTRINES BRIEFLY STATED

The Doctrine of God's Providential Care for His Creatures

Part IV

Of the many admirable qualities of the Infinite God, perhaps the most striking of them all is that of His love for His creatures. When we think of all that God has done for man, and then think of how utterly unworthy man has proved himself to be, we are made to cry out in the language of the psalmist, "What is man, that thou art mindful of him?" Created in the image of his Maker, and falling short in every test, man owes every blessing he enjoys to our loving heavenly Father, the "Friend that sticketh closer than a brother." Let us notice briefly a number of the things which God has done for man:

I. Man's Temporary Home

It is of this that the poet wrote:

"Mid pleasures and palaces though
we may roam,
Be it ever so humble, there's no
place like home."

God has wisely provided for family life as being to man's highest interests on earth. As the crowning work of the creation, "God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27. Establishing the marriage rite, God said, "... for this cause shall a man leave his father and mother, and shall cleave to his wife ... What therefore God hath joined together, let not man put asunder." Matt. 19:3-6. Thus joined together by divine approval and direction, the husband and wife are "one flesh," commanded to bring up their children "in the nurture and admonition of the Lord." Through divine decree and wisdom, children brought into the world are placed under the care and protection of their very best friends (parents) on earth, with the idea that they should be brought up "in the way they should go."

II. Man's Eternal Home— Heaven

Knowing before hand that man would miserably fall and fail, the beneficent Father made provision for man's eternal home—

Heaven. True, God has also provided that that part of humanity that rejects God's provisions for man's eternity should be cast into "the place prepared for the devil and his angels," but that is man's fault, not God's, for it is not God's will "that any should perish." God does not compel people to respond to His love and will; but all who accept His proffered terms of mercy and respond to His goodness will be among the blessed of God in an eternal and heavenly home. Of this we shall speak later.

III. The Church

As is the family life to the home, so is the spiritual life of man to the church. God has provided the blessings of both home and church for the welfare of His people. We need the shelter and fellowships of both home and church to make the most of life, to make our life count most in the service of God and man. It is idle to speak of being a Christian and refusing to fellowship with the people of God in the church or to obey the commandments of God pertaining to Church life. The subject will be consider-

ed at great length in a separate chapter.

IV. The Bible

As a further help to man, God has put it into the heart of His people to write a Book bearing the revealed Word and will of the Lord. The purpose is thus set forth by the beloved apostle: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16-17. Peter informs us that "Holy men of God spake as they were moved by the Holy Ghost." The psalmist says that this Word of God is a lamp to our feet, a guide to our path, something to hide in our hearts that we might not sin against God. It is a book that belongs to a class all by itself, being the only book ever written under the Authorship of God. All its teachings were conceived in the mind of the Infinite and the Book is therefore divinely authoritative, reliable, and inerrant. Thank God for the Bible. May we cherish it, profit by its teach-

ing, and obey it. The central Figure of this Bible is Jesus Christ our Lord, the Son of the living God, the Saviour of men, the Head of the Church.

V. The Sabbath or Lord's Day

This is another gift from God, instituted (for the good of man) at the time of the Creation, Gen. 2:2-3, a day set apart for purposes of rest and worship. It has a place in the creation, in the intervening time between the creation and the giving of the Law, Ex. 16:22-26, in the Law, Ex. 20:8-11, and in the Gospel of Christ, Mark 2:27-28; Acts 20:7. The wisdom of God is setting apart this day for hallowed purposes is evident from the fact that to the extent that it is disregarded, or violated or desecrated, or used for secular purposes, the people making such uses of the day lapse into paganism. Let all Christian people respond to God's wisdom in setting apart this day, and keep the Lord's day holy. And further, let us not make the mistake of observing the Lord's day (the first day of the in this dispensation) after the fashion of the Jew-

ish ceremonial Sabbath. A reverence for the Lord's day means also a reverence for Him who called it into being.

VI. Civil Government

For the purpose of restraining lawlessness, and maintaining order among the people who "are not subject unto the law of God, neither indeed can be," God has given sanction to civil government, as He has ordained that the people of God should be subject to the laws governing the church. As Paul writes to the Romans, "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinances of God." To Titus he writes, "Let every soul be subject unto the higher powers." Where this governmental authority is not abused (as it has been many times in the past) it is a wise provision of God, designed for the protection of God's people and the orderly conduct of the people of this world. The children of God, therefore, should be among the most law-abiding citizens, obeying the laws of the land as well as the rule of the church—except in such cases

where civil laws are contrary to the law of God, in which case our first obligation is to God. Acts 5:29. The attitude of Christians to this world, no matter of which country they are citizens, is that of "strangers and pilgrims, I Pet. 1:1; 2:9-13; cf. Heb. 11:13; submissive to the governments that provide them shelter, traveling toward the "city which hath foundations, whose builder and maker is God."

VII. The Ministry of Affliction

It is the testimony of the psalmist that "It is good for me that I have been afflicted." 119:71. One of the kindest things that God ever did for fallible man is to send him continual reminders of the frailty of human beings and of their dependence upon a higher power. But for such reminders man would forget his God entirely. It was the afflictions of Israel, not prosperity, that brought this people to their senses and impelled them to cry unto God. Even with all our afflictions we are too prone to cling to this world. Though not pleasing to the flesh, we thank God for affliction. If taken right, all

afflictions sent from God are "blessings in disguise."

VIII. Angels

Another blessing for which we have reasons to praise the Lord is that of the ministry of angels. The psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." 34:7. Of the angels of God it is said, "Are they not all ministering spirit, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. The many appearances of angels, as recorded in Scripture, to the people of God give evidence of God's special care for His people. There is a very close connection between saints and angels—here, in that great and final day when God gathers His people home, Matt. 13:39, 41, in the bright Hereafter, Rev. 7: 9-12, as there is also between fallen man and fallen angels. Mark 5:2-9; Matt. 25:41.

IX. Miracles

Ordinarily the course of nature is governed by the laws of nature. When God interferes with this course and brings in special providences, we call such interferences "miracles." For ex-

ample: Joshua commanding the sun to stand still, instantaneous healings through the power of God, the raising of the dead to life, etc. The greatest miracle known to man and connected with his spiritual well being is the miracle of grace performed in his heart at the time of conversion, so that those who are "dead in trespasses and sins" are made new creatures in Christ. Miracles are especially valuable in that they impress both saint and sinner with the power of God and the reality of His existence. Without a miracle, no one can be saved.

X. God's Revelations to Man

How do we know about God? Because He reveals Himself to us. Among the different ways in which God reveals Himself to man, we will mention three:

1. Through His written Word. This Word we call the Bible. There are a number of irrefutable evidences that the Bible is the Word of God; such as the fulfilment of prophecy, the effect which this Book has upon the lives of men and of nations, the fact that it has stood the test of all the ages and that

no power on earth and hell has ever been able to overthrow it. There are both inside and outside evidences that the Bible is what it claims for itself; that it is "given by inspiration of God." But for this Book, this world would be wrapped in darkness; in ignorance of what happened before the dawn of history or what will happen after death. Being given us by inspiration of an Infinite God, we can trust the whole Book as reliable, inerrant, absolutely true from beginning to end, as God's revelation of Himself and His will to man.

2. Through the Great Book of Nature. Hear the language of revelation: "The heavens declare the glory of God, and the firmament sheweth his handiwork." Go where you will, in the Bible and out of it, in heaven above or the earth beneath, and you are confronted with multitudes of questions that can be answered only from the fact that there is in existence an Infinite Being, the great Designer of all things visible and invisible, the Ruler of heaven and earth. The universe tells of this mighty God; and the

revelations of science confirm the accuracy of the revelation of God through the Bible.

3. Through the Holy Ghost. Hear the testimony of John: "The Comforter, which is the Holy Ghost . . . shall teach you all things, and bring all things to your remembrance . . . He will guide you into all truth." And Paul adds: "The Spirit itself beareth witness with our spirit that we are the children of God."

God has also seen fit to reveal Himself to man by other means, such as visions and dreams, but there is such an evident connection between these and the revelation through the Holy Spirit that we need not take the time to discuss them. These three means through which God reveals Himself to man never conflict. Both the Word and the Spirit are essential parts of the Godhead, and therefore their testimony is the same; even though some people who are not willing to obey the Word make a pretense of having gotten something different through the Spirit, and "science, falsely so-called" has tried to establish a conflict between science and the

Bible. The wisdom of the Infinite is apparent in all His revelations to man.

XI. The Yoke of Christ

The Bible speaks of two yokes; (1) the yoke of Christ; (2) the unequal yoke with unbelievers. These two yokes are the exact opposites of each other; one leading hellward and the other leading heavenward. God, knowing the tragic results of Christian people being unequally yoked together with unbelievers, graciously offers us the yoke of Christ, through which union we are empowered with the strength of the Almighty, the victorious life becomes a possibility, and "all things" of endless glory become our blessed hope and precious heritage. Thank God for this yoke of Christ.

The Gospel Herald.

SENTENCE SERMONS

Success does not consist in never making blunder, but in never making the same one the second time.—Shaw.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your

heart be troubled, neither let it be afraid.

Have faith in God. According to your faith be it unto you. Faith cometh by hearing... the word of God.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.—Psa. 27:11.

MEMORIAM

There's a corner up in Heaven
Where little babies play—
And our Blessed Mother watches
All throughout the live long day.

They're a happy lot, these babies,
Sure the reason's very plain;
For they've missed the world's con-
tagion
Came unscathed, without its pain.

'Tis an angel band they call them,
And you should happy be,
Your the parents of an angel,
Cause your baby's there, you see.

Yes, and smiling down upon you,
With an innocence sublime,
Waiting, watching, for the parents
It will meet again sometime.

You should never be rebellious
Rather thank a loving God,
For your little guardian angel,
As along life's way you plod.

With faith that never falters,
Clasping each the other's hand—
Pledge yourselves to meet your baby
In that happy better land.

Sel., Mary Gibbel, Laura, O.

BIBLE MONITOR

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No. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING

"Offer unto God thanksgiving; and pay thy vows unto the most High." Psa. 50:14. Praise the Lord that we again have the liberty and freedom to offer thanksgiving unto our Creator. Praise Him also that we have so many blessings to be thankful for.

By the various reports from over our country it is apparent that all, who have applied themselves, again have more than enough of the necessities of life. God cared for us and protected us for another year.

Are we ready to "offer unto God thanksgiving?" How often we just pass over the multitude of blessings enjoyed daily. We have become accustomed to them and forget to "pay our vows unto the most High." In everything by prayer and

supplication with thanksgiving let your requests be made known unto God."

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." I Thess. 5:18. Do we realize that we not only are commanded to give thanks for everything, but that it is really our duty. Stronger than that, it is the will of God, are we doing His will?

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour who will have all men to be saved, and to come unto the knowledge of the truth." I Tim. 2:1-4.

Notice the language Paul uses in his letter to Timothy. "I exhort" means: to urge, to warn, to caution. "First of all" ahead of other things. One of the important first things is, "giving of thanks." It is "good and acceptable" in the sight of God.

Thanksgiving that is acceptable to God must come from an humble appreciative heart. I feel that Thanksgiving just because a certain time of the year is here, or just because others are giving thanks will not be acceptable to God but it will rather be displeasing to Him.

"But let him ask in faith, nothing wavering for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." Jas. 1:6-7.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord: Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5:18-20.

True thanksgiving even makes one joyful. It creates a satisfaction in our hearts

that we at least have done what we could. That God hears and knows us and we are in fellowship with Him.

"Giving thanks always," yes and for all things. Do not forget that Thanksgiving is to "God our Father" but "in the name of," or through "our Lord Jesus Christ." Jesus Christ is our mediator. Man is too inferior to go to God direct. Man is so burdened with sin that he cannot even look toward God but through our Savior who can blot out sin.

"O come, let us worship and bow down: let us kneel before the Lord our maker." Psal. 95:6.

THANKSGIVING

Paul R. Myers

We are approaching another Thanksgiving. Paul in writing to the Ephesians in the fifth chapter and the twentieth verse admonishes us to give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Here we have the Apostle Paul pointing out to Christ's followers our responsibility in return for the multiple of blessings that God showers on the human race. The

world in general does not thank God for these blessings. We, as Christians are taught to give thanks for all things.

This we should do faithfully. We pray to God for his help in times of sickness, trouble and adversity. We too often fail to thank Him in return for His mercies shown us. This is extreme selfishness on our part.

This nation has set apart a day of Thanksgiving. This is fine. But God expects us to thank Him oftener than one day a year. We remember how Thanksgiving Day started. After the Pilgrims landed on our shores, they endured a hard winter, lost many of their number and reaped a very meager harvest the first season, yet they were thankful to God for his kindness and blessings. This was the start of Thanksgiving Day. We as a nation observe this day each year. Following harvest and reaping of fruits, thanks are rendered for these blessings.

Many, many people do not render thanks to God. They even utterly fail to give thanks when they set up to their tables and partake of daily food. Yet there are a

comparative few who are regularly thankful.

We can not in any way completely repay God for His blessings. Only by living a life in harmony with His will and by thanking Him can we partially repay Him. This He expects of us and it is our Christian duty.

Heb. 13:15 says, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Here Paul clearly tells us that we should offer the fruit of our lips, namely the giving of thanks. This should not only be lip service as some may render, but Paul means that it should come from the heart.

Jesus gave us many examples of being thankful. In Luke 22:19-20 Jesus offers thanks for the bread and likewise the cup. If Jesus, who is of the God-head, sees the need of giving thanks, surely, we as His subjects, must give thanks to Him.

Let us who are privileged in health, right use of mind, etc., never fail to be thankful. We should be appreciative enough of the blessings given us to say, "I thank Thee Lord."

We should repeatedly

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Paul R. Myers, Greentown, Ohio, Associate Editor.

thank Him for the Dunkard Brethren church, for our faithful forefathers who preserved the church to this present time. We should thank Him for His mercy towards us in that while we were yet sinners Christ died for us. We should thank Him for the plan of salvation. There are so many, many things that we should thank Him for.

Let us not wait until Thanksgiving Day to be thankful. Let us thank him for all things, always.

Greentown, Ohio.

NEWS ITEMS

NOTICE

In conversation with a few of our ministering brethren, I have discovered that some have never received a "Minister's Credential Card."

To our ministers who have not received one of these Cards, and to those who have, and your present one has become worn or torn from carrying, if you will notify the Secretary of the Mission Board, Bro. Wm. Root, of 1007 Main St., Great Bend, Kansas, the Board will try and see that you are supplied with one.

Melvin Roesch, Chairman.

CHRISTMAS ISSUE

We certainly should do all we can to get people to realize the importance of the birth of our Lord and Savior, Jesus Christ. We would like to have enough material along this line for the December 15 issue of the Bible Monitor.

People are looking for an issue to be on time and our printers are doing their best to cooperate with us so please see that any material, that you have for this issue, reaches the editor not later than November 26th.

—Editor.

MECHANICSBURG, PA.

The Dunkard Brethren of Mechanicsburg held our Lovefeast on Oct. 11-12, beginning at 2 p. m. After hymns No. 308, 2 and 1, Eld. Ray Shank opened our services by

reading I Pet. 2 and leading in prayer.

Elder L. B. Flohr of Vienna, Va., preached from Luke 9:46, Matt. 18 and Mark 9:32. Elder H. E. Demuth of Waynesboro congregation, continued with the examination service by reading I Cor. 11 and preaching thereon. Bro. Flohr brought a message on the subject also.

We had an intermission to get ready for the Lord's Supper. At 6 p. m. we gathered around the Lord's tables. Bro. Demuth was chosen to officiate. We had a very fine Lovefeast again, with 53 surrounding the Lord's tables. Thus another meeting is gone on record. We feel that we were brought closer to Our Heavenly Father.

Sunday morning we came together at 9:30 for Sunday School with an attendance of 43. At 10:30 we sang hymn No. 20 and Bro. Weaver from Strausstown, Pa. opened the preaching services by reading Isa. 18 and leading in prayer.

Elder Benjamin Reinhold from Rheems, Pa., brought the message from Acts 20. Bro. Flohr followed with a message from the words of Paul, "If anyone preach any other gospel . . . let him be accursed." After hymn No. 400, Bro. Shank closed the meeting. Thus ended another meeting and we likely will never meet again as we did this time. Pray for us that we may all work together for the Master in Christ Jesus. May the Lord bless us and keep us near to Him, is our Prayer.

Harry L. Junkins, Cor.

REQUEST

We have a request for several

copies of "The Lord Our Righteousness" by S. M. McCann. Will anyone having this to sell, write us and give your price and the condition of the book. —Editor.

CERES, CALIF.

The lovefeast at the Pleasant Home Congregation has been changed from Nov. 15 to Nov. 22.

LOWER YORK, PA.

The Shrewsbury congregation are contemplating a two weeks' revival, beginning Nov. 30, the Lord willing. Bro. David Ebling of Bethel, Pa., has promised to be with us. Your support is solicited by your presence, if you can not come, pray for the meeting.

C. M. Stump, Cor.

NEWBERG, ORE.

The District meeting of the 4th district convened at the Newberg church from Oct. 8 to 12, inclusive. We enjoyed a rich spiritual feast together.

Those bringing messages from God's word were Elder E. W. Pratt of Wenatchee, Wash, Elder M. S. Peters of Modesto, Calif., Bro. W. E. Bashore of Live Oak, Calif., Bro. Clyde Schultz of Ceres, Calif., and Elder Galen Harlacher of Newberg, Ore. We were made to feel like we were sitting in heavenly places while these messages were delivered. May we not be forgetful hearers, but doers of all the good things we have heard.

Friday, Oct. 17, was the business part of the meeting which was transacted in a Christian spirit. On

Saturday evening we enjoyed a love feast and communion together, with Elder Galen Harlacher officiating.

May the Lord bless and keep everyone who came from far and near. May we ever strive to live closer to the foot of the cross and ever be found in His service.

Mollie Harlacher, Cor.

TANEYTOWN, MD.

On the evening of Sept. 20, 1947, the Walnut Grove Dunkard Brethren met for regular council meeting. The meeting was opened by singing a hymn, then Eld. Joseph Myers conducted the devotions by reading 125th Psalm and prayer. Our Elder A. G. Fahnestock then moderated the meeting, giving some good admonition for all to work in harmony with the church.

Very little business came before the meeting, making preparations for the lovefeast, and as Bro. Fahnestock's time expired the vote was taken for presiding elder. Eld. Henry Demuth was elected to take charge Jan. 1, 1948.

On the evening of Sept. 24th, Eld. Otto Harris from Antioch, W. Va., began a series of meetings for us, continuing until the love feast, Oct. 5th. While there were no additions to the church, Bro. Harris did not fail to preach the whole Gospel, in a way all could understand that had a desire to, and it is up to us members to, live up to the plain teachings of the Gospel. Bro. Harris was not feeling well, but he tried to give us the word of God. I for one enjoyed the sermons the way he presented them, as he gave no uncertain sound.

Our lovefeast was all day services,

with quite a goodly number of visiting brethren and sisters present, which we enjoyed. It is a pleasure for those of like precious faith to mingle together. Visiting ministers were Elders Otto Harris, Henry Demuth, A. G. Fahnestock, L. B. Flohr; Ministers Clarence Stump, D. K. Marks, Emmert Shelly & James Kegerreies. Elder Harris officiated. We welcome them back at any time.

M. Ella Ecker, Cor.

LOWER YORK, PA.

The Shrewsbury congregation of the Dunkard Brethren church met in regular quarterly council Oct. 20 at 7:30 p. m. by singing song No. 236. The writer read Col. 1:1-17 and led in prayer.

Elder J. L. Myers then took charge of the meeting. All business was taken care of in a Christian spirit. The committee that had charge of building a hard road around the church house, reported that the work was completed and the committee was dismissed.

We decided to hold a two weeks' revival, beginning Nov. 30th. Choice was made for an evangelist for another year. Bro. David Ebling will be our evangelist this fall. Arrangements were made for our lovefeast which is Nov. 2.

Our Elder gave a few admonitions and Bro. John McWilliams led in closing prayer. We sang song No. 323 and were dismissed.

We ask an interest in the prayers of the faithful everywhere, that we might be faithful to the end.

C. M. Stump, Cor.

OAKLAND, MD.

We, the Swallow Falls congrega-

tion, met in council Sept. 27, 1947, at 2 p. m. by singing hymns 76, 462 and 375. Bro. Joseph Myers read Psalms 97 and offered the opening prayer.

Our presiding elder, Ray S. Shank, took charge of the meeting. As this is our time for the election of church and Sunday school officers we elected as follows: Presiding elder, Ray S. Shank; treasurer, Foster Shaffer; church clerk, Foster Shaffer; Sunday school superintendent, Charles H. Sines; secretary, Vergie Sines; teacher for adult class, Z. L. Mellott; teacher for Intermediate class, Ruth Snyder; teacher for Primary class, Martha Sines; and Bible Monitor correspondent and agent, Ruth Snyder.

Bro. Joseph Myers was chosen as an evangelist for a series of meeting in 1948. Bro. Myers being present consented to labor in behalf of the Swallow Falls congregation. The time of the meeting will be announced later.

We decided to have both Sunday school and church services every Sunday.

Bro. Shank gave a few words of admonition which were inspiring and uplifting.

A collection was taken which amounted to \$17.06.

Meeting was closed by singing hymn 404 and prayer by Bro. Shank.

On Oct. 12 we were pleased to have Bro. Shelly of Mercersburg, Pa., with us in services.

The effort we put forth in the Lord's work is not in vain. Let us strive that we might enter through the pearly gates into the city where there will be no sin, tempta-

tion or sorrow.

Ruth Snyder, Cor.

QUINTER, KANS.

The Quinter church has enjoyed a very spiritual feast. Bro. Replogle of Goshen, Ind., has been with us for two weeks, giving us soul inspiring messages. The church here at Quinter feels it has been watered with dew of Heaven. We are so thankful for these wonderful truths that have been brought to our remembrance.

On Friday evening, Oct. 24, Bro. and Sister Leatherman, and Sister Replogle came to us, and their presence was much appreciated. Saturday morning, Oct. 25, we had all day meeting, and communion in the evening. All day meeting on Sunday with five sermons, Bro. Replogle delivering three of them. His last message was given Sunday evening, Oct. 26th on the "Love of God."

We had a good attendance and good weather throughout our meetings. Visiting members were with us from Kansas City, Mo., Dallas Center, Iowa, and Clover Leaf, Colo. The presence of each one was appreciated. How we enjoy those of like precious faith to be with us at these meetings. Bro. Replogle and party left Monday, Oct. 27th for their home in Goshen.

Now we must go down from the mountain top into the valley and battle. We have greater responsibility now, but more strength and determination to carry on. We desire the prayers of the faithful for the little band at Quinter, that we may be able to carry out our mission, according to the will of the Father.

"For I have given unto them the words which thou gavest me; and they have received them, and have have known surely that I came out from Thee, and they have believed that thou didst send me.—Jesus. Jno. 17:8.

Sister O. T. Jamison, Cor.

MIDWAY, IND.

The Midway congregation met in council the evening of August 21. Most of the business was preparation for our communion. On the evening of August 23, we held our communion services, with preaching in the afternoon, and Sunday School and preaching the following forenoon. We appreciate the support given us by those attending these services from neighboring congregations, namely, Plevna, Eldorado, Englewood, and Goshen.

On September 7, the Plevna and Midway congregations held their joint harvest meeting at Midway, with services both forenoon and afternoon. Bro. Kreider and Bro. Parker preached for us. Our Sunday school offering was also our harvest meeting offering, which amounted to \$43.59. We later decided to send this offering to the Board of Publication.

That evening (Sept. 7), Bro. Kreider began a revival meeting for us, preaching each evening and Sunday for two weeks. He surely did his part, both in the pulpit and out of it, toward the welfare of the church and of individual souls outside the church. During these meetings we were made to rejoice at the return of an aged sister into our number.

Paul B. Myers, Cor.

OBITUARIES

MARY E. KLEPINGER

Sister Mary E. Klepinger, daughter of Nathaniel and Phoebe Albaugh Clingenpeel, was born Jan. 25, 1859, at Mexico, Ind., and died Sept. 16, 1947, at the home of her son, Percy, of Peru, Ind., at the age of 88 years, 7 months and 22 days. She had been ill for several years and died of complications.

Surviving are two sons, Jesse of Logansport, Ind., and Percy of Peru; three daughters, Mrs. Ed. Irish of Peru, Mrs. J. W. Priser of Goshen, Ind., and Mrs. Frank Surbey of West Milton, Ohio; two half-brothers and two half-sisters, nine grandchildren, six great grandchildren. One daughter, Mrs. Charles Misher, died June 5, 1920. Mrs. Klepinger's husband, Davis, who was an elder in the Dunkard Brethren church, died May 24, 1939.

Sister Klepinger was a member of the Dunkard Brethren church at Midway, which faith she accepted early in life, before marriage. She and Davis were married August 5, 1883.

Funeral services were held at the Pipe Creek Church of The Brethren on the afternoon of September 19, with burial in the Metzger cemetery.

Services were in charge of Elder Kreider of Bradford, Ohio, with Charles Oberlin of Peru, assisting.

In Memory of a Christian Mother

A mother gone to live with Jesus,
Over on the shining shore;
She's gone away from earthly trials,

All her sorrows now are o'er.

The toil worn hands are folded
gently

On the mother's silent breast;
The busy feet are stilled forever,
She has earned the needed rest.

For she heard the Saviour calling.
In a voice of sweet accord;
"O well done, thou faithful servant,
Enter into thy reward."

Do not mourn for one so saintly,
All ye children great and small;
But rejoice that she is happy,
She has gone at Jesus call.

A faithful mother's left her chil-
dren,

An earnest Christian gone to God;
But her life-works, great example
Leads them in the path she trod.

SISTER CORA E. LECKRONE

Wife of Bro. George Leckrone,
born Feb. 21, 1885, at Claypool, Ind.,
the second child of Jacob and
Elizabeth Ulery, passed away at
the Midland hospital, Thursday,
Sept. 18, 1947, at the age of 62 years,
6 months and 28 days.

On Sept. 12, 1903, she was united
in marriage to George Leckrone at
the Eel River Church of The Breth-
ren, near Packerton, Ind. To this
union were born eleven children,
three having preceded her in death.

In 1910 the family moved to a
farm west of Brethren, Mich., where
they have since resided. In 1901
she became a member of the
Church of The Brethren, and in
1930 she reaffirmed her covenant
with the Dunkard Brethren church.

Services were conducted Sunday,
Sept. 21, at the Church of The
Brethren in Brethren, Mich., by J.

Edson Ulery, minister of the Church
of The Brethren. The body was
laid to rest in the Brethren ceme-
tery.

They always wonder what mother
gives,

But I tell you the list is long—
Comfort and cheer and grace and
love,

And sacrifice and song.

They often question what mother
gives,

And I answer, she gives all—
Her life, her hope and her infinite
trust,

Her heart and soul to the call.

Melvin Roesch.

HISTORY OF THE DUNKARD BRETHREN CHURCH

Hayes H. Reed

I

Beginning of The Dunkard Brethren Church in Europe

A. Protestant Reforma- tion.

The Protestant Reforma-
tion of the 16th century was
a great religious movement
that overthrew the great
power of the Roman Cath-
olic church which she had
held in the European conti-
nent for a thousand years.
Ernest thinking men; men
that were seeking after the
truth, were responsible for
this great change. Many

nations revolted and broke away from the Roman Catholic church, and organized a number of new religious bodies. To be exact, the beginning of this reformation began in 1517.

B. State Churches.

It was at this time that Martin Luther broke completely with the Roman Catholic church. Thus the foundation of a movement was laid that soon spread over most all Europe. Luther, however, was not the only man that played an important role in the reformation period.

John Calvin, Zwingli and a number of others were very influential in their respective countries; although history tells us that Martin Luther was the most prominent leader.

Because of some of the conflicts between some of the Protestant reformers a number of Catholics went back to the old church.

This conflict ended in 1648. A treaty was signed which recognized and gave protection to three churches: Reformed, Catholic and Lutheran.

Things did not go very well after the war, because

each prince or ruler had the privilege to determine which church was to be the church in his territory. After a particular church was chosen no other religion was allowed. Again this brought on more trouble. Under those restricted conditions religion became very shallow and formal. In some places there was more corruption in the Protestant churches than the Catholic. These conditions brought much sorrow to the earnest thinking people.

C. Pietists.

This was the name of that group of people that sought to revive declining piety in the Protestant churches. These people were earnest students of the Bible.

They did not seek to organize a separate church, but they hoped to purify the lives of those that were professing Christians.

D. Pietists and the Brethren.

Another man, that has often been mentioned as one of the Pietists was Alexander Mack, founder of the Dunker church. If he ever counted himself as one of them he did not remain one, but he was much influenced

by these godly men.

Ernest Christopher Hochmann, who was educated at Halle, was one of the Pietist group. He argued against infant baptism, the civil oath, and argued for immersion and feet washing, which is a part of the Dunker faith.

The question is, "Did Hochmann influence the founder of this new church?" He and Mack held many things in common. But Hochmann was a Puritan rather than a Separatist. Hochman could not see that it was best to organize a new church. On the other hand Mack could not see how the New Testament ordinances could be observed in any of the existing church bodies.

Alexander Mack was a careful student of the Bible and of all the theological works. He knew the history of the church from the Apostolic age to his own time. He finally came to the conclusion that it was impossible to live in the organized churches, and equally impossible to please God by remaining a Separatist. He felt the need of organizing a church based on the ordinances as commanded by Christ, and taught by the

Apostolic church.

E. Dunker Church Organized.

Associated with Mack at Schwarzenau, in the Province in Wittgenstien, was an earnest little body of seekers after truth. They were willing to lay aside all human creed, catechisms, and to give themselves individually to prayer, and by the help of the Holy Spirit search for truth in God's Book, and finding it, to follow it wherever it might lead them. As a result of this devotional study, they were led by the Spirit to adopt the New Testament as their sole rule of faith and practice, and to declare in favor of a literal observance of all the teachings of Christ. This was a wise conclusion. They found a solid, safe rock to build upon.

In 1708 a group of eight souls walked from their homes or places of worship near Schwarzenau, Germany, to the River Eder. On the bank of the river they read from God's Word and had prayer and songs of inspiration.

After that one of the eight led Alexander Mack into the stream and baptized him in the name of the Father, and

of the Son, and of the Holy Ghost. Mack then baptized the other seven. They then organized a new denomination with Alexander Mack as their minister.

(German Baptist Brethren was the official name used from their organization. However, they were commonly known as Dunkers, from the German word "Tunker" because they baptized by immersion. The word Dunkard is a noun, meaning a Dunker.—Ed. note.)

F. First Church at Schwarzenau.

The first church was at Schwarzenau in Germany. This congregation prospered for a while, as she was protected from persecution by the friendly Court Heinrich Von Wittgenstein. From this mother church went missionaries into other parts of Germany. Through the efforts of these missionaries a number of other churches were established. This protection, however, did not last very many years. A number of churches had to disband as a result of the persecution. Internal dissension also caused much sorrow in the church. At Westervain, West Friesland, in the north

of Holland, west of the Zuyder Zee, the Schwarzenau congregation found a refuge in 1720. They remained there for seven years with Alexander Mack as pastor of the flock. The membership grew until there were about one hundred and twenty-six members.

G. Majority of Brethren Come to America.

Most of the one hundred and twenty-six members of the Westervain congregation under the leadership of their faithful shepherd emigrated to America, and located at Germantown, Pa.

After Alexander Mack left Europe the Dunker church there was at almost complete loss for leadership. The church practically ceased to exist. Only a few of the brethren were left behind.

II

Establishing The Dunkard Brethren Church in America

A. Immigrations.

The year of 1719 is a memorable date in the history of the Dunker church. Peter Becker at the head of twenty families came to America. This group was from the Creyfelt congregation in Germany. Alexander Mack

and most of the Westervain congregation in Holland came to America in 1729 (as mentioned in the last paragraph.) Those who came later came in much smaller groups. By 1733, nearly all the faithful members in Europe had come to America. The first Dunker immigration to America came from the same locality from which had come the first Mennonite settlers.

B. First Church Organized in America.

The Germantown church in Pennsylvania, was the mother church of the Dunker Brethren in America. On Christmas day in 1723, the Brethren met together for a baptismal service. On that day six persons were baptized, and in the evening the first lovefeast was held with its feet washing, Lord's Supper and Communion of bread and wine. Brumbaugh tells us that twenty-three persons were at that first lovefeast in America. Peter Becker was chosen the first elder of the Germantown church.

C. Mission Work on the Home Field.

This newly organized church manifested true missionary zeal by bearing wit-

ness to the truth among the pioneers. The Brethren organized a small missionary group in 1724. The purpose was both pastoral and evangelistic. They visited the isolated members, spoke words of comfort to those who believed, and preached the gospel to the unconverted. Their first missionary journey was encouraging indeed. The fruit of their labors were eleven baptisms, two congregations organized, and two ministers elected.

The church was of a missionary spirit from the beginning. The missionary group pushed on and on through the pioneer settlements, witnessing for Christ, organizing churches, and enlarging the Kingdom of God.

D. Division in the Church.

The Dunker church in America soon after the first church was organized had the unfortunate experience of a division in its membership. This division was brought about by Conrad Beissel. History tells us that soon after Beissel was called to the ministry he plunged into the work with great enthusiasm. He did his work well for a while, but his tendency to pick up new

teachings without giving them proper consideration was a hindrance to his efficiency. Soon he began advocating the seventh instead of the first day of the week as Sunday. He also denounced the marriage state, and strongly advocated the Mosaic law. This caused a state of unrest within the church. Many attempts were made by the loyal brethren for reconciliation with Beissel, but without success. The Beissel movement was called The Ephrata Society. The Ephrata group ceased to exist in a few years after their leader Conrad Beissel died.

E. Colonial Congregations.

A number of additional churches were organized as a result of the well-organized missionary program. Between 1723 and 1770, these Colonial churches reached into Maryland and New Jersey, but most of them were in Pennsylvania. These Colonial churches were the "stepping-stones" for the growth and expansion of the Dunker church.

III

Geographical Expansion

A. Southward.

About the time of the Revolution some Brethren were pushing south into Virginia, following for the most part the rich limestone country. The brethren from Pennsylvania and Maryland entering Virginia settled in two different groups. The northern group settled in the counties around Harrisonburg; the southern group settled in the regions around Roanoke. These two groups were blessed with outstanding ministers. John H. Garber was the leader of the northern group, and Jacob Miller of the southern group. Some pushed on farther south into the Carolinas, Tennessee, and Kentucky. In 1896 the first congregation was organized in Alabama. Attempts were made to plant the Church in Florida in the latter part of the eighteenth century but failed. The second attempt takes us to 1912. More lasting results followed these efforts. From 1912 to 1916 through the faithful efforts of J. H. Moore and a few other great leaders of that day five churches were organized.

B. Westward.

Before Horace Greeley popularized "Go West," the

Brethren with their agricultural instinct sensed the productiveness of the fertile fields toward the setting sun. The Brethren entered Ohio along the Ohio river east of Cincinnati. The first church organized in Ohio was Stone Lick. The church grew so fast in Ohio that the Lower Miami congregation was divided into four separate organizations in 1811. From Kentucky a number of the Brethren moved on into Illinois and from there into Missouri. Between 1804 and 1808 a number of Brethren from Virginia and Pennsylvania settled in Indiana. In 1809 the first church was organized under the leadership of John Hart, and Jacob Miller. From Kentucky a group of Brethren occupied the southern part of Illinois about 1801. The first church was organized in 1812. From Illinois the Brethren crossed the Mississippi and landed in Iowa, and about 1844 the first church was established in that state. A little later a number of Brethren were pushing west from Indiana and by ox-team and wagon crossing plains, deserts, and mountains to the Pacific. In 1856 the first church was

established in Oregon and in 1858 in California.

In 1856 marked the beginning of the first organized Dunker Brethren Church in Kansas, and in 1872 Nebraska, in 1877 Colorado, in 1891 Oklahoma. About 1895 Brethren organized in North Dakota, and from there moved as far west as Washington. From the northwest it was a short step into Canada. At the beginning of the twentieth century a number of Brethren turned their eyes to the unoccupied prairies of Canada, and from these settlements several churches were established.

C. Total Church Membership.

By 1916 there were approximately 132,000 Brethren people in America.

IV

Church Divisions

The progress of the Dunker Brethren Church has been much hindered by troubles that originated among themselves. These internal troubles not only hindered the progress of evangelism, but resulted in the loss of members who organized other fraternities. The following paragraphs describe seven of these

divisions.

A. Seventh Day German Baptists.

This is the name given to Ephrata Society that was organized in 1728 under the leadership of Conrad Beissel.

He drew to his following many members from the early church. Some of the most prominent of the Brethren preachers joined the Ephrata Society. Peter Miller, a Reformed minister, was the most noted of all of Beissel's disciples. He was a devoted follower of Beissel while he lived, and became his successor at Ephrata. Soon after the death of Beissel in 1768 the movement lost force, and today the society exists only in name.

B. Far-Western Brethren.

When the Brethren from the Colonial churches joined the westward march they soon lost contact with the mother churches. They tried to carry on the work as it had been handed down to them, but being isolated as they were they were soon to teach new things. One center of these new churches was in Simpson, Muhlenburg and Shelby counties, Ky. As other newcomers

from the East moved in among them they were disturbed by some of the new practices of the Kentucky Brethren. They reported these differences to Annual Meeting and a committee was sent to them. Several councils were held from 1820 to 1826. The mode of foot-washing, slavery, and dress were some of the questions involved. These attempts were all in vain, and several hundred members were lost to the church.

In the meantime some of these Kentucky Brethren had moved farther west, and had established churches in Illinois and Missouri. Here they were still farther from any contact with the church in the East.

During the fifties many attempts were made to bring about a closer union between these Far-Western Brethren and the main body of the church. This was accomplished in 1859 when the elders of the different churches in Illinois wrote letters to the Annual Meeting assuring the Conference that it was their desire to be in harmony with the brotherhood.

C. New Dunkers.

This name was given to a

group of dissatisfied members of the Dunker Brethren in Carroll county, Ind., in 1848. They are sometimes called The Church of God. Their growth has been slow. They had no house of worship for a number of years. Their churches were local. Most of their congregations are in Cass, Carroll, Pulaska, White, Henry, and Wayne counties in Indiana. Their membership is small—possibly 1,500. They accept the fundamental doctrines of Christianity.

D. Leedy Brethren.

This group consisted largely of a family organization. The extent of their damage was small. They had only two congregations in Ohio, one in Indiana, and one in Missouri. They finally united with the Progressive Brethren in the fall of 1882.

E. Bowman Brethren.

This division occurred in Tennessee. Elder John A. Bowman was appointed administrator of an estate in which he was forced to enter suit against a member to collect a debt. For this the local church expelled him in 1858. He thought the church

did him wrong, and he continued his preaching. Many were baptized by him.

In 1863 he was killed by a soldier of the Confederate army. After his death the Bowman Brethren desired to come back to the church. So in 1866 a committee from Annual Meeting visited Tennessee. This committee decided that Elder John A. Bowman had been illegally disfellowshipped, and that the members should be restored to full fellowship. This brought about a reunion and caused much joy to the church.

F. Older Order Brethren.

This group of Brethren thought the church was becoming too worldly. They thought, that though Sunday schools, in themselves present a very harmless and innocent appearance, in reality their tendency is to pride and self-praise. They objected to getting people into the church by working upon their passions through protracted meetings. They also objected to prayer meetings, social meetings, and Bible classes. They also objected to high school, and organized missionary work. Many attempts were made to avoid

a split in the church but without success.

At a meeting held in the barn of Abraham Landis in the bounds of the Salem church in Ohio, the new organization took the name of Old German Baptist Brethren. This split occurred in 1882. In all about three thousand were lost to the conservatives.

G. Progressive Brethren.

This group thought the church was too conservative, that the rules that were laid down by the annual conference were oppressive, and that more liberty should be enjoyed in matters of dress.

Elder H. R. Holsinger was one of the leaders in the Progressive movement. A General Convention was held at Dayton, Ohio, June 7, 1883. Here the name "The Brethren Church," was adopted as their church name. It is estimated that about six thousand five hundred members left the Mother church to go to the Progressive movement.

V

Dunker Brethren Church And Missions

The history of the Dunker Brethren from their begin-

ning in Germany tells us that there was a good missionary spirit existing even from the very beginning. Many of the leaders were busy preaching the Gospel and enduring much presecution in doing so.

A. Home Mission Work.

The Brethren were among the first to join the western march of emigration and settlements. From the Mother Colonial churches representatives went forth to new settlements. Each time a sufficient number were gathered, a new congregation was organized. Each new church became the stepping-stones for those who went on, until finally they reached the western coast. As a result of this there was left behind a line of churches from the Atlantic to the Pacific ocean. These efforts resulted not only in a scattered membership, but the church was blessed with a large increase in membership. History tells us that the membership increased nearly one hundred fold.

The basis of most of our strong churches were made during these times. Perhaps the church would have

made much more progress if the main body of the church would have manifested the zeal of some of the leaders. But instead of this there was suspicion and opposition to organized home and foreign mission work that slowed down the progress of the church for years.

B. First Efforts for United Action.

In 1852, in answer to a query concerning mission work, the Conference "acknowledged the Great Commission of Christ to its full extent, and that it is the duty of the church, the ministers, and every private member to do all that is in their power to fulfill that commission in accordance with Apostolic practice." Annual Meeting Minutes, 1852, Article 8.

This certainly was a wise decision, but no effort was put forth to carry it out. Conference itself took no forward action until 1859, when a committee was appointed to present a plan by which the declaration of 1852 might be carried out. A committee of six was appointed, but the names of only four appeared in the report of 1860. These men presented a good plan to the

next Conference by which to begin the work, but the meeting that year was small and nothing was done at that time. No more action was taken until a few years later.

C. First Foreign Mission Work of the Church.

The foreign mission work of the Dunker Brethren church was not started by the Annual Meeting, but by the District of Northern Illinois. The church gives credit to Christian Hope as the first foreign missionary.

Brother Hope was born in Denmark. Soon after coming to this country he found a church home with the Dunkard Brethren in the Hickory Grove congregation, Northern Illinois, Oct. 25, 1847. Brother Hope at once became interested in getting religious literature for his friends to read in Denmark. Through the help of M. M. Eshelman a fund was secured, and some Danish tracts printed and sent to Denmark.

Christian Hansen, a young man in Denmark, received some of these tracts. He was convinced of the truth and wrote to the Hickory Grove congregation, asking that someone be sent to preach

the Gospel in his country, and that he be received in membership. Through Hansen's plea, Northern Illinois met in special district meeting in the Cherry Grove meeting house on Nov. 12, 1875. After some most serious discussion it was decided to heed the call from Denmark and send them a missionary. It was also decided to send someone who could speak Danish, so the members voted to send Christian Hope and his family to Denmark to begin missionary work. Next it was voted that Enoch Eby and Paul Wetzel with their wives should go at the proper time to help establish the church in that distant land.

D. Missionary Expansion Abroad.

The missionary spirit became stronger throughout the brotherhood, and in 1880 the sentiment was so strong that a plan was adopted and a "Domestic and Foreign Mission Board" was appointed.

Note these dates: General Mission Board appointed, 1880; First missionaries sent to India, 1894; to China 1908; to Africa, 1922. From the opening of the Danish Mission to the opening of the

India mission was 18 years, and from the opening of the India mission to the opening of the Africa mission was 28 years. So from these figures you can get a picture of the fast expansion of the mission work up to 1922.

VI

Educational Interests

In Germantown, the two Christopher Sowers, father and son, were printers. The Elder Sowers printed the first Bible in a European tongue in America. Three editions of the German Bible were printed, 1743, 1763, 1776. He also published the first religious magazine on the continent, and as early as 1740 organized a Sunday school for religious education and printed portions of the Bible as lesson leaves. The Encyclopedia Britannica, Page 208.

Numerous religious publications, tracts, and Sunday school literature has been published by a number of the branches of the church. A number of colleges have been founded of which most are still in use.

VII

German Baptist Brethren
German Baptist Brethren

was the legal name of the church until 1909 when it was changed to "The Church of The Brethren."

A. Another Division.

Many changes took place in the Church of The Brethren soon after the first World War. Many of the teachings of the Mother Church, such as: nonconformity to the world and the wearing of the prayer veil by sisters in time of prayer and prophesying were fast becoming a secondary thing in most of the congregations. Many attempts were made to put a halt to these changes, but too many, in the Annual Conferences, believed these changes should be made.

B. Dunkard Brethren.

The conditions just mentioned caused another separate group to organize under the name Dunkard Brethren Church in 1926. They felt that a separate organization was necessary in order to preserve the unity of the faith of our forefathers, and the preservation of the Church of the New Testament.

C. Organization.

The Dunkard Brethren Church government is demo-

cratic. In the congregational council, each member is entitled to vote. The brotherhood is divided into four districts, which hold regular conferences. The delegates or voting body at these meetings is made up of delegates elected by the congregations.

A General Conference is held, usually annually, in which the officials of the congregations serve as delegates. The decisions of the General Conference are the unifying and directing ideals for church government.

Salem, Va.

THE SIN OF COVETOUSNESS

George Studebaker

I have thought for some time that something should be said in regard to this great sin. It is one of the very vilest sins of many condemned in both the Old and New Testaments.

Perhaps some may not know just what "covet" means." Webster says: it is to wish for what is unlawful or to make it more plain it is to wish for that which does not belong to you.

I am sorry to say that I fear entirely to many even

of our own people are guilty of this great sin.

Please read Deuteronomy 5 and see for yourselves of the many sins that the Lord condemns and says that we should not do. Remember these great sins were written by the finger of God on tables of stone, so that man cannot erase them, although many might desire to do so. I have sometimes been greatly surprised to hear those, who should know better, say that we should and must have that which is unlawful or that which is not our own.

New Westminster, B. C.

THERE'S NO PLACE LIKE HOME

God pity the poor wander as he
o'er this world does roam
For be it ever so humble there's no
place like home.

Oh the home is so bare if mother's
not there.

Or if father's footsteps cannot be
heard anywhere.

Oh a home's not a house with four
walls square.

A home's not a home if the hearts
not there.

Many a child throws the value of a
home in the air,

While the poor orphan cries for a
home somewhere.

Be it ever so humble there's no
place like home.

The old seems around us are dear
to our heart.

The old pussy cat, the dog's familiar
bark.

The old fashioned flowers their
brightness spark,

We take home with us its sacred
memory to cherish,

As we fight life's battles our
mother's prayers are heard,

And for the dear orphan children
is my sympathy stirred.

How many dear children are crav-
ing for mother's care?

For a home's not a home if father
and mother's not there.

Take the orphan child for its life
so bare

Give it your home God's love to
share.

Don't let them all in this world to
roam,

For be it ever so humble there's no
place like home.

The love we may give is a debt paid
above and

May fill a dear child's life with a
Savior's love.

A true mother's heart's like an
angel from above

How it cries out to the child full of
love.

For a home's not a home without
mother's love.

Neither is a home a home with no
child's footsteps there.

How my heart aches but does some
child care,

For a home without a child is a
home so bare.

A child's sweet love brings bless-
ings from above.

So dear orphan child do not despair
If father and mother own a home

in Heaven up there.

A home in Heaven earth can't
compare

With our Savior's love rested up
there.

My heart is a home for you with
walls four-square.
The home I can give you is a heart
of love
For you I am longing to meet above
and
My heart's desire for you is my
Savior's love.
If in this world you are left to
roam,
Be it ever so humble my heart's
your home.

John W. Koonas,
Kokomo, Ind.

THE SOWER

Behold, a sower went to sow
He planted goodly seed;
No chaff or tare would he allow
Nor particle of weed;
And when the harvest came, his
field
Was like to ripened gold;
And well repaid for all his toil
He threshed an hundredfold.

Behold, a sower went to sow.
He planted righteous deeds,
And helpful thoughts and kindly
words
He used, as precious seeds;
And when the harvest came, behold
How great was his reward—
For in the hearts of others, he
The precious seed had stored.

Now he who sows the seed, unclean,
Will harvest many weeds;
And he who sows a life of sin,
Will reap his evil deeds.
If good you sow, you will rejoice,
If evil you will weep;
For this truth is self-evident—
What'er you sow, you reap.

—In Gospel Herald.

Selected by Bertha R. Dorsey.

WALKING AND TALKING WITH JESUS

Have you ever talked with Jesus.
In the morning cool and gray?
Have you ever talked with Jesus
At the noon, or close of day?
He is waiting in the garden,
Just to walk and talk with you;
Cast on Him your cares and bur-
dens,
He's a friend who's ever true.

He is loving, kind forgiving,
His disciples each doubt and fear;
He will ease your grief and heart-
ache,

He will dry each falling tear.
Won't you meet Him in the garden
He is waiting for you there;
At the morning, noon, or evening,
At the secret place of prayer.

—In Gospel Herald.

Selected by Bertha R. Dorsey.

SENTENCE SERMONS

We give our troubles a
shaking for fear they may
go to sleep; we run them
around the square that they
may not grow weak from
lack of exercise; we air them
constantly lest they die for
want of oxygen; we mas-
sage them and train them
to keep them fit; we bathe
them, . . . dress them, brush
them, and do all in our
power to keep them always
presentable; whereas a little
wholesome neglect is what
they really need.—Alabama
Baptist.

ADULT SUNDAY SCHOOL LESSONS

Oct. 5—Acts 20:17-38.
 Oct. 12—Acts 21:1-20
 Oct. 19—Acts 21:21-40.
 Oct. 26—Acts 22:1-30.
 Nov. 2—Acts 23:1-35.
 Nov. 9—Acts 24:1-27.
 Nov. 16—Acts 25:1-27.
 Nov. 23—Psa. 95:1-11.
 Nov. 30—Acts 26:1-32.
 Dec. 7—Acts 27:1-21.
 Dec. 14—Acts 27:22-44.
 Dec. 21—Matt. 2:1-23.
 Dec. 28—Acts 28:1-31.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 5—Confession and Repentance. Neh. 9:1-15.
 Oct. 12—Respecting The Lord's Day. Neh. 13:15-22.
 Oct. 19—Laying Down Our Life for Our Brethren. Esther 4:1-17.
 Oct. 26—The Wages of Sin is Death. Esther 7:1-10.
 Nov. 2—The Persecuted Preacher. Jer. 38:1-13.
 Nov. 9—Faithfulness Rewarded. Dan. 1:1-21.
 Nov. 16—God's Protection. Dan. 3:1-30.
 Nov. 23—Thanksgiving, and Memory Lesson. Psa. 100:1-5.
 Nov. 30—The Innocent Protected. Dan. 6:1-28.
 Dec. 7—Shirking A Duty. Jonah 1:1-17.
 Dec. 14—Result of Repentance. Jonah 2:1-3:10.
 Dec. 21—Wise Men, and The Star. Matt. 2:1-23.
 Dec. 28—Review.

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NEEDY CREATURES

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, thine handmaid hath not anything in the house, save a pot of oil." II Kings 4: 1-2.

The needy may be considered in various ways, such as the need of: physical care, financial help, temporal advice, spiritual instruction and direction, and many others.

Reading on with this story we find that the widow obeyed the words of the

prophet and her small amount of oil was so multiplied that she could not only save her sons from being bondmen but they had enough more to live with.

The widow asked the prophet Elisha that her sons might be saved from being bondmen. She received much more than she had asked for because the help came from God. We continually receive more than we ask when it comes from God.

The prophet gives us a lesson in helping the needy to help themselves. Help for the needy in our day is far more effective when given under such circumstances. As long as man has the right use of his mind it is far better if he is at least partially dependent on himself.

We are continually needy creatures in the sight of

God and yet we have many individual duties to Christ our Savior. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6:20.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." I Cor. 6:1. However poor, wretched and undone we may be, we still have talents with which to use the blessings of God.

First we need to trust that God can help and then recognize just how and under what conditions He can and will help us. We need to submit ourselves to the commands of God and practice them so that He can help us.

The widow in our text listened to the prophet. She also did what he told her to do. The empty vessels represent a capacity to receive. It is possible for us to be so filled with the sins and cares of this world that we could not drink in God's blessings if we did recognize them.

God's help to us depends on our ability to ask and receive. "I say unto you, Ask, and it shall be given you:

seek, and ye shall find: knock, and it shall be opened unto you." Luke 11:9.

Solomen asked for wisdom and received both wisdom and wealth. The lame man at the gate of the temple asked for alms and received a complete cure. How many other instances are recorded that received more than they could think of. May this be our joyful experience.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

LOOK TO THE LIFE AND GOSPEL OF CHRIST

J. F. Marks

Again we are approaching the time when we celebrate the birth of our Lord and Savior, Jesus Christ. How much do we appreciate His willingness to leave the shining courts of Heaven and come down into this sinful world to open up a way that we, through Him, can be saved?

How sad as we think of the precious Jesus: no room for Him in the inn and then

He was laid in a manger; soon after He was born, the King wanted Him destroyed; God providing, Joseph and His mother fled with Him from the country for His safety; and already at the age of twelve He must be about His Father's business. This is the age when most children hardly have a fair understanding or education. How many at this age in our day are interested in the heavenly Father's bid-
dings.

While Christ was going through life on this earth He performed many miracles, healing all kinds of diseases and bringing sight to the blind. Today the greatest trouble in professing christendom is spiritual blindness. Too many are looking to man and not to the Gospel of Christ. While teaching and preaching the way of salvation by example and precept, Christ was despised and rejected by many yet He did not become discouraged.

If one sees things in the church that do not suit him it is his duty to settle it in a peaceable way and not tell it to outsiders. If one convinces outsiders that he is not at peace and union with

the church then he is injurious to the church. The church has made provisions for us to work and settle all our problems in a quiet way. In personal offenses we are instructed to use Matthew 18. Each year, when we receive a visit from the church, the privilege is given us to bring anything for the betterment of the church.

Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt. 7:15-16. I believe if there ever was a day when the plain simple way of living needed encouragement and praise it is today.

I believe our church conference rulings should be carried out. I oppose any speech to condemn those who live true to our church rulings. In unity there is strength.

On the day of pentecost they were together in one accord and thousands were added to the church. I believe it is possible that one can put too much trust and confidence in man. Some time ago I was told that the Dunkard Brethren church does not have the right men

BIBLE MONITOR

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at its head.

After some conversation which lead to comparison with another organization I emphasized the fact that I am not concerned who is the leader but rather that the church is directed in the right way. The right way, the Apostolic way, is important. As we look into the Gospel of Christ we notice many warnings about false teachers and false prophets.

We are told to believe not every spirit but try them to see whether they are of God or not. "Every spirit that confesseth not that Jesus

Christ is come in the flesh is not of God." I Jno. 4:3. If we should discover false teaching, disloyalty or doctrine or hypocrisy, an apostate system set up to govern, then the instructions are plain—on not to keep company with such.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

"If anyone come unto you, and bring not this doctrine, receive him not into your house, neither bid him god-speed, for he that biddeth him god-speed is partaker of his evil deeds." II John 10-11.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strife of words whereof cometh envy, strife, railings, evil surmising, preverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness: from such withdraw thyself." I Tim. 6:3-5.

These scripture make it plain that we should not labor under a deluded leadership of apostates. Many in our day who look to be Christians refuse to act as instructed in the Holy Scriptures. Especially in fellowship and ungodliness, thus becoming deceived by apostates and are swallowed up in the tide of worldliness.

Even in the light of the gospel warnings, people would try to make us believe that we can change from a sound leadership to a deluded leadership. The apostle Paul said that men would pervert the Gospel. How sad to think; many that seemed to be strong in the faith, some that preached and prayed for the church but look, today their actions prove that their desire is lost for the church.

If Christ was to come we would not want to be found turned away from his best but with the faithful few. More signs are being fulfilled which point to the second coming of Christ.

We see examples of forgiveness in Christ's life for example even while they were taking His life, He cried, "Father forgive them

for they know not what they do."

I often think of what Christ endured here on earth, surely we can endure what little may be before us. Then to think what trifling things have turned many to evil. It is a positive fact that we cannot walk with the great evils of the world and still condemn them. There is no justified reason for anyone to backslide. These are wells without water. Clouds that are carried with a tempest to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh. Through much care those that were clean escaped from them who live in error.

"While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better

for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." II Pet. 2:19-22.

The apostle Paul, weeping, spake of enemies of the cross of Christ, does the church of Christ have enemies today? The way of truth is evil spoken of many times. We are going through this world only once. Are we true to the trust Christ left us? Do we seek to do our best? Surely if Christ would come, we should not want to be connected with any system of anti-Christ.

He said at one time shall I find faith on the earth when I come? Again the promise is to the faithful few, are we living as close as possible to all the commandments of the Gospel of Christ. He has gone to prepare a place for the faithful and he is coming back. Are we in a position that we could celebrate His second coming and rejoice in that day of His coming?

Many will not want Christ to see them and will call for the rocks to fall on them. If we want to make Christ happy this Christmas and every day, be faithful and true to the trust He left us.

R. 1, Felton, Pa.

OVER HERE IN CHINA

Kyle and Mary Reed

Today is a national holiday (Oct. 10), celebrating the 37th anniversary of the birth of the Chinese Republic, but there is much more reason for the nation to be mourning than to be celebrating for China, today, is in the midst of a vicious Civil war, struggling for its very existence. Its people know not where they are going. They do not know to whom to look for help and leadership. Many have heard of Jesus but few know Him as one who can help them. I'm quite sure that many of them have been made to realize that He is a helping Father through the work that has been done here in this country in the name of Jesus. We receive letters from groups of refugees who have received help from us stating that many

of them would surely have perished if we had not been here to help them.

At one of our milk feeding stations and clinics a Chinese mother told one of our workers that this child of her, which was receiving milk, was her fifteenth and that it would have died like all of the other fourteen if it had not received the milk we were giving it. Many such cases as this could be related to you, but the part we want you to know is that the work is doing good. It is saving lives and if the work did not have your support then it would have to stop. No doubt many of you have often wondered, as you gave money for relief, whether or not it would ever do anyone any good. Let us assure you that it is doing much good. It is the means by which several are living today who would otherwise not be living.

As time passes by it seems more and more that the day is fast approaching when we will have to end our work in this part of China for the battle fronts of the Civil war seem to be closing in on this area. At the present time we are stationed about 120 miles from our Kaifeng

headquarters and during the past two weeks some battles have been fought within fifteen miles of us with some small skirmishes much closer. More troops have passed through this city during the past three days than we've seen in this part of the country at one time before. Regular train service has given way to the movement of military supplies into this area. One of our clinics which was serving an average of well over one hundred fifty persons daily, was forced to close and the personnel had to withdraw about six weeks ago. This past week we received a wire stating that four more of our workers had to leave their place of work and return to headquarters because of military operations. Also three of our unit members who were operating a hospital some 3 miles from Kaifeng had to evacuate because of the difficult situation. These workers will go into other areas and open up new work as long as that is possible. If the war spreads over the entire province of Honan, we will simply have to move into another part of China and continue with our work

there if that will be possible, and it undoubtedly will be for there are many areas of great need in this populous nation.

Tales of torture which remind one of stories of the dark ages come to us. The other day we heard of soldiers taking civilians and running wire in a loop around the collar bone on each side of the person's neck and then fastening a rope to the wires and hoisting the person up into the air, then letting him drop on sharp stakes which they had set in the ground below him. Property destruction and food confiscation for the maintenance of the armies is immense. A more common story of cruelty is that of burying people alive after they have been severely beaten.

There are 36 workers from America in our unit here and the largest number in any one type of work are the ones engaged in the medical assistance to the Chinese people. Our next largest work is that of distribution of supplies. All of the clothing and food which has been sent over here by you at home, is distributed to the people and we have received

large supplies of cloth and milk from UNRRA stocks which we have given out to the people. Another large item of work this fall has been the distribution of seed wheat to the farmers of the north end of the flooded area where the land has been reclaimed since the closure of the gap of the Yellow River dike and where the political situation is such that it is still possible to work. These people say our workers are different than those of other organizations for we ride on the mule and ox-carts which haul the supplies, and other groups have to have a truck to ride in and they don't treat the people as we do.

It is a very rewarding work to distribute supplies and see happiness come into the eyes, and smiles across the faces of the people who are really destitute. On the other hand it is very hard to determine who should receive the goods and who should not, and to be sure that it is going into the hands of the ones who are the most needy. To be sure of this an investigation of a community is usually held, and the names of the poorest are taken down. When

the day of distribution arrives their names are called and they came forward and received whatever is being distributed.

Last winter we received word from an American consulate in Lanchow in west China stating that a group of Mennonite refugees from Russia were in that city and were without any means of support so one of our workers was sent there to see about them, but in the meantime some money was wired to them via the American consulate. Our worker brought them to Kaifeng where they have been all summer until recently. Now they have gone to Shanghai and our representative there is trying to secure entrance permits for them into some other country where they can go and make a permanent home. The group consists of a husband and wife and two children, four widows and their seven children making 15 in all. The husbands of the widows were last seen by them in the hands of the Russian government and they are quite confident that the men are no longer living. That is the price they had to pay for their steadfast belief in the

doctrine of non-resistance or not going to war against their fellowman. We in America are not aware of the suffering as it really is. Neither are as appreciative of the blessings which are ours as we should be.

Personally, we two would like to thank all of you for your every kindness. We would like to mention each of you individually and to mention each congregation which had so kindly remembered us, but space forbids. We desire an interest in your prayers for the continuation of the work here that it may accomplish the purpose of our Father who is so gracious to us all.

Mennonite Central Com.,
South Suburb,
Kaifeng, Honan, China..

THE KINGDOM OF HEAVEN IS LIKENED UNTO TEN VIRGINS

William Kinsley

Matt. 15:24, "He (Jesus) answered and said, I am not sent but unto the last sheep of the house of Israel."

Matt. 10:5-6, Jesus sent them forth, "and commanded them, saying, go not into

the way of the gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." Jesus gave this parable to the Jewish race or people, the house of Israel.

"Why speaketh thou unto them in parables? Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Matt. 13:10, 13.

Matt. 13:34-36, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them. That it might be fulfilled which was spoken by the prophets, saying, I will open my mouth in parables His disciples came unto him, saying, I declare unto us the parable of the tares of the field."

The word parable means, to compare, the representation of some thing real in life or nature, to represent by a likeness of something for instruction, a lesson by which a moral is drawn for instruction.

The name or word Virgin means, a maiden, a person never married, also to denote purity, indicating modesty, chaste, a young woman liv-

ing a pure life, a bride or maid readiness for her bridegroom, a woman espoused or contracted to be married.

Matt. 25:1-13. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps. And behold at midnight the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps, and the foolish said unto the wise give us of your oil; for our lamps are gone out. But the wise answered saying, there be not enough for us and you, but go ye and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut." "Blessed are they which are called unto the marriage supper of the lamb." Rev. 19:9.

Matt. 22:4, "Behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are

ready: come unto the marriage."

Rev. 19:7, "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready."

I Thess. 4:15-17, "For this we say unto you by the word of the Lord, that we which are alive nad remain unto the coming of the Lord shall not prevent them which are asleep. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Matt. 24:44, 42. "Therefore be ye ready: for in such an hour as ye think not the Son of man cometh. Watch therefore for ye know not what hour your Lord doth come."

Rev. 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, . . . I will sup with him, and he with me."

Rev. 21:7, "He that overcometh shall inherit all things: and I will be his God, and he shall be my son."

Two women shall be grinding at the mill, the one shall be taken, the other left. Two shall be in the field; the one

shall be taken, the other left. This is the rapture of the church or faithful.

The lamp denotes a form of religion supposed to be used for to make light, the oil is the faith we must have to produce light, for without it is impossible to please God. Without oil the lights are going out: that light is works.

For we read, let you light so shine that the people may see your good works and glorify your Father which is in heaven.

When trials and temptations come, we become weak in the faith and feel to work no more.

The word "wise" means: wisdom, godliness, discreet, skill, knowing, learned, the right use or exercise of knowledge, sound judgment to happiness, knowledge and fear of God, and sincere obedience to his commands, etc.

Foolish means: void of understanding or sound judgment, acting without good judgment, vain, acting without regard to the divine law and glory, or to ones own eternal happiness, without understanding, unwisely, folly, in want of wisdom.

John 1:4, 9, 11-12. "In him

was life; and the life was the light of men. That was the true light, which lighteth every man that cometh into the world. He came, to his own, and his own received him not. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name."

Luke 2:30-32, Simeon declared, "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:19.

Hymn:

Walk in the light, and thou shalt find

Thy heart made truly his,
Who dwells in cloudless light enshrin'd

In whom no darkness is.
Walk in the light, thy path shall be
Peaceful, serene, and bright,
For God by grace shall dwell in thee.

For God himself is light.

Hartville, Ohio.

When Christ dwells in the heart, we can say as Paul, "I can do all things through Christ." Phil. 4:13.

NEWS ITEMS

May all the congregations remember to lift your December offering for the Publication Board.

Please report any changes or additions in the Ministerial list not later than January 1st.

—Editor.

GOSHEN, IND.

At this date, Nov. 2nd, marks the close of another series of revival efforts for the past two weeks, with Bro. Lawrence Kreider of Ohio doing the preaching. He labored earnestly to bring the Gospel to his listeners and the attendance was good. We trust the good seed has been sown and much good will result from his efforts.

Three were baptized on Saturday prior to the lovefeast which was held in the evening. 120 surrounded the tables and we hope all were fed bountifully with spiritual food. We had about the same number for breakfast and 154 for Sunday school.

Thirteen ministers and elders were present and assisted in the various services. Bro. Kreider officiated at the lovefeast and Bro. Paul Myers conducted the adult class of the Sunday school. May God add His blessings to all such services and may each time make them more sacred and precious.

Sister Sarah E. Yontz, Cor.

MECHANICSBURG, PA.

We held our council Saturday,

Nov. 8. As our elder's time expired, we had Eld. J. L. Myers from Shrewsbury congregation, and Eld. Benj. Reinhold from Rheems, Pa., to hold our election. Elder A. G. Fahnestock was re-elected for two years.

Next we elected our officers for next year as follows: Ray S. Shank, secretary; Harry L. Junkins, correspondent; Paul Weaver, Monitor agent; Lena Shank chorister; Trustees, Dalma Stump, 3 years, Chas. Harnish, 2 years, Charles Jacobs, 1 year; Paul Weaver, superintendent, with Harry L. Junkins, assistant. An evangelist was elected and will be announced if he is secured.

All business was conducted in peace and harmony. . . After hymn No. 740, Bro. Reinhold closed the meeting with prayer. Though we are not many, we trust that we are drawing nearer our Savior. We ask all who know the value of prayer to pray for us that we all may grow stronger in the faith.

Harry L. Junkins, Cor.

ENGLEWOOD, OHIO

Oct. 17, we met in regular quarterly council at 8 p. m. Bro. Lawrence Kredier opened by reading Psalms 18, and made some remarks on same, and called on Bro. Herbert Parker for the opening prayer. After which Bro. Robbins took charge.

At this meeting one sister was received by letter, and one sister restored into fellowship. We welcome them both into our midst, and may the Lord richly bless them. This being the meeting before the lovefeast the brethren made the annual visit and reported on same.

There was some business to be taken care of, and also some admonition given by our elder, which was done in a Christian manner. The meeting came to a close by singing 602, and prayer by Bro. Ben Klepinger.

Oct. 25th, we met for an all day service, followed by the lovefeast in the evening. We were very glad to have four visiting ministers with us, namely: Bro. D. W. Hostetler of Montpelier, Ohio; Bro. Emanuel Koons of Kokomo, Ind.; Bro. Hays Reed of Virginia; and Bro. Clayton Weaver of Pennsylvania. The brethren gave us very inspiring sermons throughout the day, which more fully prepared us for the evening service.

In the evening there was 90 surrounded the Lord's tables to partaken of the sacred emblem of the broken body and shed blood of our Lord and Saviour, with Bro. Hostetler officiating.

Sunday morning we met at 7:45 for morning worship, after which we served breakfast to 140, which stayed for the forenoon services and also several more came in.

The adult Sunday school classes were all in one with Bro. Clayton Weaver teacher. The brethren again gave us very good messages. As the meeting came to a close we could well say: It was good for us to be here.

We were certainly thankful for so many who came from other congregations, and also for the neighbors and friends who came to worship with us at these meetings. We give one and all a hearty welcome back at any time. May the Lord richly bless all for their coming.

Ivene Diehl, Cor.

OBITUARIES

INFANT BLOCHER

Graveside services were held in the Fairview cemetery, Englewood, Ohio, by Elder J. P. Robbins for a daughter stillborn Oct. 23rd, to Bro. and Sister Paul Blocher.

Ivene Diehl, Cor.

THEODORE MYERS

Elder Theodore Myers was born at Rome City, Noble county, Ind., Feb. 18, 1878, one of six children born to Isaac and Rebecca Myers. He passed away Nov. 6, 1947, at his home near North Canton, Ohio.

April 13, 1902, he was united in holy matrimony to Cevilla Widder, who survives him. To this union were born five children, two of whom died in infancy. Surviving are one son, Paul, of Greentown; two daughters, Mildred Kreiner of North Canton, and Iona Allen of the home; one sister, Hattie Shroyer of Hasting, Mich., and four grandchildren.

January 18, 1903 he made his choice to serve his Lord, being baptized into the Church of The Brethren, serving that church as a deacon many years. He was a pioneer in helping organize the Dunkard Brethren church. In this organization he was called to the ministry in June 1929, and later to the eldership. He faithfully and ardently served his God and his church. Many sought his counsel and advice.

He was in reasonably good health until July 29, 1942 when he suffered a back injury through a fall. Since then he has suffered much bodily affliction, which he bore patiently. He will be greatly missed.

Funeral services were conducted at the Orion Dunkard Brethren church near North Canton, Sunday, Nov. 9th at 2:30 p. m. by Brethren Henry Besse and Howard Surbey. His body was laid to rest in the North Canton cemetery, near his home.

We wish to thank each one who assisted us during the sickness and death of our husband and father, Theodore Myers.

To the ministers and members who gave their help and comfort, to the many who sent us their sympathy and to all who share our loss, we thank you. May God richly bless you.

The Family.

SECRET OF A HAPPY DAY

Just to let thy Father do
What He will,
Just to know that he is true,
And be still;
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth;
Just to trust Him, that is all;
Then the day will surely be
Peaceful whatsoe'er befall,
Bright and blessed, calm and free.

Just to trust, and yet to ask
Guidance still;
Take the training or the task
As He will;
Just to take the loss or gain
As He sends it;

Just to take the joy or pain
 As He lends it.
 He who formed thee for His praise
 Will not miss the gracious aim;
 So today and all the days
 Shall be moulded for the same.

Just to leave in His dear hand
 Little things;
 All we cannot understand,
 All that stings;
 Just to let Him take the care
 Sorely pressing,
 Finding all we let Him bear
 Changed to blessings;
 This is all; and yet the way
 Marked by Him who loved the
 best
 Secret of a happy day,
 Secret of His promised rest.

—Author unknown.
 Selected by Anna E. Flohr.

FAITH

William Kinsley

What is faith? This word has a broad meaning, including: belief in God, an entire confidence or trust in God's declaration, the assent of the mind to the truth of divine revelation, entire reliance on Christ for salvation, an open profession of gospel truths, a strict adherence to duty, an evidence of belief, fulfillment by promise, hope of promises or reward in the future, confidence in a future event.

Paul writes and defines

faith, "faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Without faith it is impossible to please God. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11:24-26.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 1:3. By works is faith manifested, by our works is our faith proven.

"Joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2:5-7.

"Let us draw near with a true heart in full assurance

of faith." Heb. 10:22. "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." Heb. 10:2-3. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1-2.

"That the trial of your faith, being much more precious than of gold that perisheth." "Receiving the end of your faith, even the salvation of your souls." I Pet. 1:7, 9.

"Even so faith, if it hath not works, is dead, being alone. Yea a man may say, thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. But wilt thou know, O vain man, that faith without works is dead? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness. . . . Ye see then how that by works a man is justified, and not by faith only. For as the body without the spirit is dead, so faith without works is dead

also." Jas. 2:17-18, 20, 22-24, 26.

"Jesus saith unto them, why are ye fearful, O ye of little faith." Matt. 8:26. "When he saw their faith, he said unto them, man, thy sins are forgiven thee." Luke 5:20. "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt." Matt. 15:28. "Jesus said to the woman, thy faith hath saved thee: go in peace." Luke 7:50. "Jesus answering saith unto them, have faith in God." Mark 11:22.

"The Apostles said unto the Lord, increase our faith." Luke 17:5. "For we walk by faith, not by sight." II Cor. 5:7. "That your faith should not stand in the wisdom of men, but in the power of God." I Cor. 2:5. "Examine yourselves whether ye be in the faith." II Cor 13:5. "That Christ may dwell in your hearts by faith." Eph. 3:17. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13.

"So then faith cometh by hearing, and hearing by the

word of God." Rom. 10:17. "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1:27. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." Col. 1:23.

"Peter rose up and said, men and brethren, ye know how God made choice among us, that the Gentiles should hear the word of the gospel and believe, . . . and put no difference between us and them, purifying their hearts by faith." Acts 15:7, 9.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, shall give me at that day." II Tim. 4: 6-7.

By faith I live, by faith I see,
That Jesus gave His life for me;
By faith I venture on His grace,
And thru his blood my sins efface.
Our works on earth, our works of
love,

Which frame our minds for things
above.

If we would true pleasure find,
Our sins must all be left behind.

Comparing our natural
lives to spiritual things, and
what we need for completeness:

Father, in a home compares to: Faith.

Mother, in a home most
essential: Charity.

Sons, in a home the future
dependence: Hope.

Daughters, in a home the
way of future needs: Grace.

Servants, in a home to
help us on the way: Works.

Grandfather, in a home
learned by suffering: Obedience.

Grandmother, in a home
many years of love and service: Confidence.

Our works of love: Light.

Good deeds to others: Virtue.

Kind words always: Patience.

What we all must do: Believe.

What we all must stand on: Promises.

What we all should do: Trust.

Self sacrifice: to Obey.

To be careful: to Heed.

A home in heaven: Salvation.

Love, is the fundamental

of it all.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love." I Jno. 4:7-8.

Hartville, Ohio.

OUR DUTIES TOWARD YOUNG PREACHERS

In our last message we tried to offer a few thoughts which we hoped might be helpful to our young brethren lately called to the work of the ministry. Now we shall endeavor to say a few words with reference to what the rest of us may do to help them along. To strengthen any part of the brotherhood means to enhance the working capacity of the whole church. There is no point in the church organization so important as the ministry. With a good, strong, healthy, highly spiritual force in the ministry, there is no mistake as to what the effect will be on the church. But to our subject.

Our first duty toward our young ministers is to make them feel that we are their

friends. It was through our instrumentality that God called them to their work. It is through our instrumentality that God means to encourage them to press on. With a fervent prayer that God may sustain them in their labors, with an occasional word of encouragement when we see something commendable about their efforts, with an occasional suggestion as to points where they might make improvements along certain lines, and an offer to help bear the burdens financially when we see them in need, we may do much to encourage them in their labors.

Young ministers may get spoiled through one of two ways, both of which are very unwise. Those who get along real well are sometimes spoiled by flattery, while those who have harder work in getting started are often discouraged through uncharitable criticisms. We shall notice these at greater length.

1. Those spoiled by flattery. You see a young minister, well favored in natural endowments, more eloquent than substantial, rising to deliver his first sermon. It is a masterful effort. People

sound his praises. His message may or may not make a deep impression, but people are not slow to remark that he did better than many preachers who have been trying for years. His name is heralded far and wide as a wonderful preacher. He gets many calls, and is listened to with rapt attention. Thoughtful people see his danger and raise a note of warning. Their warnings are misunderstood, and they are accused of "jealousy." Sooner or later, the young preacher flies off on a tangent—lost to the church, lost to God, the victim of flattery. A little common sense might have saved him.

2. Those spoiled by uncharitable criticisms. A young minister makes his first attempt. He is of a modest, retiring disposition, not of ready speech, inclined to become embarrassed. People pronounce him a "failure." When he preaches they see something away down at the end of their noses that attracts their intense interest, while on their faces there is a rigid expression which interpreted means, "That fellow can't preach." When they talk about him it is only pity and unfriendly criticism, and no helpful suggestions. It is not necessary to enlarge on this any further. Many a young minister who afterwards became a power in the pulpit had this double load to carry, and might have become really useful much sooner had the proper encouragement been given him. Many others have been completely discouraged and never did become what they might have been had they received the support and encouragement they should have had.

Some children learn to walk and to run much quicker than others, but if there is any difference the slowest ones get the most encouragement. The efforts of all of them are greeted with delight, and so we should regard the efforts of young ministers. Do all you can to encourage all of them in all the ways that you can. Pray for them. When they preach, look them in the face. When they say something helpful, show by the look on your face that you appreciate their effort. When they make blunders, remember that they, like yourself, are human and need to learn. Young min-

isters grow fastest when they are in the house of their friends.

We said something about ministers being spoiled by flattery. Usually before it is all over with, unfriendly criticism comes in to help people have their weekness. Sometimes we imagine that a strong minister, old or young, should have no weaknesses; but in this we err. There never was a minister who did not need the support of level-headed friends. When we see eloquent men make blunders, let our attitude toward them be the same as if they were slow of speech. Let us go to them as friends and show them the right way. We often think of those humble tentmakers, Aquilla and Priscilla, taking the eloquent Apollos unto themselves and showing him "the way of God more perfectly." The minister who, looking one way sees nothing but flattery, and looking the other way sees nothing but unfriendly criticism, is in a dangerous position. Some have thereby fallen who would have gladly accepted deliverance, had they seen a way out.

Young ministers should be

encouraged to visit much. It will give them a broader and a better view of their work. But here is a question which confronts some of them: How can they spend all the time needed to equip themselves for their work, and also supply the tables for their families? In this their neighbor brethren can help them out. An occasional day's work, an occasional side of meat, an occasional silver wheel will not be felt very much by any one else but the minister in consideration. "Bear ye one another's burden, and so fulfill the law of Christ." Not only should our young ministers be encouraged to visit, but they should also be visited. Whoever encourages a minister of the Gospel encourages the entire cause for which he stands. Build up your ministry, and you build up the Church.

Not only should young ministers be encouraged to visit much, but also to do extensive reading, making the Bible their chief text-book. Much conversation along spiritual lines will also help to develop them in the right direction and make them more efficient workmen.

This enjoins upon the rest of

us the duty of being posted ourselves, and spending some time in such conversation with them, for no person can carry on a very edifying conversation by himself. As a minister should be vigilant over the interests of the congregation, so should the members of the congregation be vigilant in promoting the interests of their minister.

That God may help us all to be used in the great work of building one another up in the most holy faith and service of our Lord Jesus Christ, is our fervent wish and prayer.

—The Gospel Herald.

THE BOY SAMUEL

Dear Boys and Girls:

Our talk today is going to be about a little boy who was given to the Lord when he was about four or five years old. He had a good father and mother who loved and served the Holy God. Children, one of the greatest blessings to all in the world is a praying father and mother. Perhaps your father and mother have prayed like that.

When Samuel was about

five he was taken on a long journey to the Temple, which in those days was God's House. You all like to go on a journey, don't you? But what do you think happened to Samuel? He was left with God's servant Eli to help him in the Temple. Eli must have been a very nice, kind sort of old man to let a little child serve him. Mother sometimes lets you help her, doesn't she? You feel so proud to be a help to mother. I expect Samuel helped Eli to trim the lamps and perhaps clean the brasses and dust. But Samuel, we read, "Did not know the Lord, neither was the Word of the Lord yet revealed unto him." I Sam. 3:7.

Now although Samuel had such a Godly home and such Godly parents, he did not know the Lord as his own dear Savior. Our father's or our mother's faith will not save us. Our mother may have taken us to church when we were babies and given us to the Lord like Samuel's mother did, but that is not enough, we must know the Lord for ourselves. Let us try and picture Samuel in the Temple waiting on Eli. He could wait on Eli and be a good boy, which he

was, and yet not be serving the Lord. We must know Him as our own Saviour.

Now one night it was his turn to sleep in the court of God's House. Eli was very old and nearly blind, so Samuel slept near to Eli so if Eli wanted anything in the night Samuel could get it for him. He had not been in bed very long before he heard a voice calling him, "Samuel, Samuel." In a moment Samuel was out of bed and stood by the side of Eli. "Here I am," he said, "for you called me." Eli rubbed his eyes and sitting up in bed, looking very surprised to see Samuel at his bedside. And I can imagine the old man saying, "What is it you want, Samuel?" "Why you called me," said Samuel. "Why you must have been dreaming," Eli would say. "I did not call you, child, go quickly back to bed, or else you will catch cold." So of course Samuel went at once and got into bed. He had no sooner got comfortable in bed when again he heard a voice calling him, "Samuel, Samuel." This time there could be no mistake about it, so he ran to Eli and said, "Here am I; for thou calledst me." But

Eli only shook his head and declared he had not called him Samuel. How puzzled Samuel must have felt! "I am almost sure I heard my name," he would say to himself; "but Eli has told me to go back to bed, so of course I will." So the second time Samuel crept back into bed, very much surprised. He was too much awake now to think of sleeping. Then while he thought about it, he heard the voice again calling him clearly and distinctly, "Samuel, Samuel." Out of bed jumped Samuel and ran to Eli, "Now you really did call me this time, did you not Eli?" I can imagine Samuel say. Eli was quite awake now and he perceived that the Lord was calling the child. So God's Priest said: "Samuel, I believe God is calling you, and is going to speak to you. Go back to bed, and if you hear the voice again, say, 'Speak, Lord; for Thy servant heareth.'" How very wonderful it all was!

And Eli was right. It was the dear Lord Jesus who was calling Samuel. From that night Samuel became the Lord's servant. God is calling the boys and girls who are reading this to give their

hearts to Him; but like Samuel, you do not recognize the voice of the Lord. Perhaps like Samuel, the Lord has been calling you often, but you know not His voice. Eli said, "God is calling you, Samuel." Samuel believed, and he was instantly the Lord's servant. For "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life." Samuel heard; Samuel believed; Samuel was saved, and he became the Lord's servant for life. He is calling you. Do you know the voice of the Lord? Listen to the voice of Jesus: "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24. Believe and live!—E. Goreham, in Gospel Herald.

WHEN THOU PASSEST THROUGH THE WATERS

Is there any heart discouraged
As it journeys on its way?
Does there seem to be more darkness
Than there is of sunny days?
Oh, its hard to learn the lesson,
As we pass beneath the rod,
That the sunshine and the shadow
Serve alike the will of God;

But there comes a word of promise,
Like the promise in the bow—
That however deep the waters,
They shall never overflow.

When the flesh is worn and weary,
And the spirit is depressed,
And temptations sweep upon it
Like a storm on the ocean's breast,

There's a haven ever open
For the tempest driven bird,
There's a shelter for the tempted
In the promise of the Word;
For the standard of the spirit
Shall be raised against the foe,
And however deep the waters,
They shall never overflow.

When a sorrow comes upon you
That no other soul can share,
And the burden seems too heavy
For the human heart to bear,
There is one whose grace can comfort

If you'll give Him an abode;
There's a burden bearer ready
If you'll trust Him with your load;
For the precious promise reaches
The depths of human woe,
That however deep the waters,
They shall never overflow.

When the sands of life are ebbing,
And I near the Jordan's shore,
When I see its billows rising,
And I hear the waters roar;
I will reach my hand to Jesus,
In His bosom I shall hide,
And 'twill only be a moment
Till I reach the other side;
It is then the fullest meaning
Of the promise I shall know;
When thou passest through the waters,
They shall never overflow.

—Tract in God's Dealing.
Selected by Bertha Little.

HAVE FAITH IN GOD

Have faith in God—

When everything goes wrong;

Have faith in God—

When weary days are long;

Have faith in God—

He'll give your heart a song.

Have faith, dear friend, in God!

Have faith in God—

When sorrow comes unhailed;

Have faith in God—

When human plans have failed;

Have faith in God—

For you His hands were nailed;

Have faith, dear friend, in God!

Have faith in God—

Dear mothers, everywhere;

Have faith in God—

He will your burden share;

Have faith in God—

Who hears a mother's prayer.

Have faith, dear friend, in God!

Have faith in God—

Through every hour of test;

Have faith in God—

Who knoweth what is best;

Have faith in God—

He gives the weary rest.

Have faith, dear friend, in God!

Sel., Sister Martha Shaffer.

SOLACE

Tired? Yes, child I know thy
frame,

For I created thee:

It shall not last forever. Rest

Thy weary heart on Me.

The way is hard, I know full well,
And thou art sick at heart.

I trod that weary path alone,

For suffering set apart.

I long to take thee to Myself,
My heart yerns for My bride:
But there are other precious souls
For whom I bled and died.

These I would have thee help Me
win,

So toil, and watch, and pray:
Thou wilt forget the weary road,
In heaven's endless day.

—Sarah Carter Lewis.

Selected by Ethel Beck.

SENTENCE SERMONS

Call unto Me, and I will
answer thee, and shew thee
great and mighty things,
which thou knowest not.—
God.

The steps of a good man
are ordered by the Lord:
and he delighteth in his way.
Though he fall, he shall not
be utterly cast down: for the
Lord upholdeth him with his
hand.—Psa. 37:22-24.

Reputation is what men
and women think of us;
character is what God and
the angels know of us.—
Paine.

Wherefore, if God so
clothe the grass of the field,
which today is, and tomor-
row is cast into the oven,
shall he not much more
clothe you, O ye of little
faith?—Matt. 6:30.

BIBLE MONITOR

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No. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WRAPPED AND LAID

BERTHA INWOOD MICHAEL

In swaddling clothes they wrapped the baby Lord
And laid him in a manger for his bed—
Not in a place of rest—but made for food,
Wherein the beasts within the khan were fed.

But angels, with hosanna's,
Told the story of his birth;
How Jesus Christ the Savior
Came to bring peace on the earth.

He grew in grace and wisdom
And, by deeds and words, He fed
The hungry and discouraged
With the True and Living Bread.

But trampling their traditions 'neath his feet
He roused the jealousy of those in power;
And so to Calvary, they led the Lord,
And thought that they had triumphed in that hour.

Victorious and triumphant,
He came forth the world to bless,
And save from sin and sorrow
Those who His name confess.

Then once again they wrapped him
And within the tomb they lay
The Lord—but soon the angels came
And rolled the stone away.

With glad hosannas, sing ye angel throng;
Let all the earth join in the glad refrain.
Though wrapped and laid in manger and in tomb,
The Lord still lives and evermore will reign.

Selected by Treva Brumbaugh.

THE BIRTH OF THE SAVIOR OF HUMANITY

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7.

As we approach the season of the year to celebrate the birth of our Savior, the Son of God, it is well that we turn to the word of God to gain a better understanding of Jesus. All teachings and ordinances of God before Christ point forward to Him and all teachings and ordinances since Christ's death point us back to Him.

The word of God is our infallible guide. "Sanctify them through thy truth: thy word is truth." Jno. 17:17. "For the priest's lips should keep knowledge, and they

should seek the law at his mouth: for he is the messenger of the Lord of hosts." Mal. 2:7.

In the Old Testament times the Priest's had access to the word of God and therefore were the messengers of God. They were punished and degraded because of their failure to faithfully witness to the truth. Just so today, His servants are going to be responsible but this takes in all of us who have access to truth, the Word of God. The greater our opportunities and privileges of knowing of this Truth, the more accountable we shall be.

Let us turn to the word of truth, the Bible, and meditate on some of the prophecy concerning our Savior in the Old Testament.

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. The first promise of our Savior's coming. The woman was made in the image of God. Here already we have enmity and warfare, not fellowship, between those who follow God and those who follow Satan. I am convinced that this: differ-

ence of purpose, enmity, and separation still must exist between the children of God and the children of the Devil.

Where shall the leader, the Savior, of the children of the woman come from?

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. 49:10.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." Isa. 11:1. "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David: and he shall execute judgment and righteousness in the land." Jer. 33:15. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

He shall come from the tribe of Judah, from the stem of Jesse and grow from David. For what purpose shall he come; for a gathering of the people of God, to execute judgment and righteousness in the land, and for sin and uncleannesses. Multitudes of people today have this purpose in life and de-

sire the blessings of this purpose in their own lives but sad to say so many of them expect to reach it without following Christ and His teachings.

The weak humble beginning of the great kingdoms of David and Christ are comparative. Jesse and Mary were both despised, forsaken and treated as people of little note. "David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king?" I Sam. 18:18.

"She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger: because there was no room for them in the inn." Luke 2:7.

When shall this Savior come? "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks." Dan. 9:25. Referring to the verse given from Gen. 49:10, the nation of Judah had never entirely lost its own government until the exact time of the birth of Christ when the Roman Empire took the

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Where shall this Savior appear? "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. The ruler, the one that was from everlasting and is to come, shall come out of Bethlehem. When the wise men lost track of the star and went to King Herod to find out where this King of

the Jews was, the King called together the chief priests and the scribes and it did not take them long to find, from the word of God in the book of Micah, that He was to be born in Bethlehem of Judea.

Is this Savior's birth to be of divine nature or is it to be natural, just like anyone else? "Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. A virgin, "A woman who has had no carnal knowledge of man" Webster. It certainly was of divine direction because it would be impossible to actually fulfill this scripture according to the laws of nature. Christ was from the beginning but just took on the nature of flesh that He might shed His blood for our sins and thus, "the seed of the woman has bruised the serpent's head."

Have we noticed the miraculous fulfilment of scripture by the power of God? "Bethlehem . . . out of thee shall he come forth," Micah 5:2. "When Israel was a child, then I loved him, and called my son out of Egypt." Hosea 11:1. "And he came

and dwelt in a city called Nazareth: that it might be fulfilled, which was spoken by the prophets, He shall be called a Nazarene." Matt. 2:23. Man could wonder long as to how these differing scriptures could be fulfilled yet it is simple when reading the story of the life of Jesus for the first four or five years.

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13-14. Have you accepted His dominion over you and are you serving Him?

A CHILD IS BORN

Paul R. Myers

"And the angel said unto them, fear not: for, behold, I bring you good tidings of

great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Luke 2:10-11.

God's angel gave this message to the shepherds which were keeping watch over their flock by night. God chose rather to announce the birth of the Savior of the world to the shepherds than to announce it to kings and rulers. Also, the shepherds were awake, and they were alert to their duty of watching their sheep. Typical of Christ, the Great Shepherd, who notices even the falling of one hair from our head. From the very foundation of the world, God knew that man would fall from Grace and that in order for man to be reconciled to Him again, that He would have to provide the way. This He did and there is only one way that will ever be acceptable to Him and that is the Christ way.

Christ was with the Father in the creation. He knew that He would have to go through Gethsemane. But God chose that when Christ should take on flesh, He should come into the world as a babe. It is this occasion

that the angel made announcement of to the shepherds.

When Jesus was born in Bethlehem, there was no room for Joseph and Mary in the inn. He was born in a manger in the midst of poverty and humility, a state in which he remained throughout life. Jesus had no home. Not even a place to lay His head. But we do know that He had as His mission in life, the carrying out of the will of His Father in heaven. He was obedient to this will, just as all children should be obedient to the will of their parents. We fail many times, but Jesus fully obeyed God because just before He expired on the cross, He said, "It is finished," and gave up the ghost, meaning He finished the will of His father, specifically the plan of salvation.

Everyday over the broad lands of our nations, babes are born. God gives them the very life which they possess. But no other babe ever born could take the place of Jesus. There are no substitutes with God. Neither are there any substitutions which man might apply that will give eternal

life. Only the full plan as God gives in His Holy Word.

Thinking in terms of "A child is born," how wonderful it is that God saw fit to bring from Heaven to earth all His Majesty in the form of a babe. The babe, Jesus, represented all the power and glory of God, yet so brought as to suggest humility, love, peace and good will. In no other way could God have so wonderfully laid the plan of salvation. All mankind who are of a right mind love babes. All know that a babe is pure and sinless. All know that a babe is harmless. Such was the babe, Christ Jesus. He had all the characteristics desired in a human babe, besides being of God, Divine.

He came as a babe. All who ever come to Him and who accept the plan of salvation must come as a babe, a babe in Christ Jesus. Whether we be young or old, large or small, strong or weak, when we leave the world to enter the church, we must come as a babe, just as Jesus came. He grew in stature and in favor with God and man. Yet He always retained the humility and docility of a lamb. When He was before His accusers

He was "like a lamb dumb before his shearers, so opened He not His mouth." Acts 8:32. He did not retaliate in any way. He remained a babe. We are to be like Him. We are expected to grow in stature and to take on manhood and womanhood. But we are also to remain as lambs in Spirit and in Truth.

Much discussion could be woven around the thought of which was of the greatest importance, the birth of Christ or His death. They are of equal importance in our salvation. If had not been born, then we would not have had the plan of salvation brought to us. Had He not died on the cross, then the plan would not have been finished. His coming as a babe is very significant, both as a babe and the time of his coming. He came at the only time in the history of the world when there was peace on earth and good will toward men, as the angels proclaimed. This is truly important when we know that He is the giver of peace, both temporal and Spiritual.

As we are nearing the Christmas season, let us not think in terms of what we are going to get or give for

Christmas but let us think in terms of what God gave us in the form of a babe. Wrapped in those swaddling clothes was a full and complete plan for the salvation of your soul and mine. Laid in the manger low where all could and can attain unto Him. God brought Him into the world that whosoever will, might receive Him. Just as we exchange gifts with friends, we can exchange with God. We can give Him a surrendered life and He will give us salvation. He can and will, but we must become as a babe to receive the gift..

Let us remember the true significance of Christmas Day, the Birth of the Saviour of the world.

Box 117, Greentown, O.

THE BIRTH AND PURPOSE OF JESUS CHRIST

Wm. E. Kinsley

We are approaching the time of the year when the greatest of all events occurred. We can and we should celebrate this occasion; and what it really means to us and to all as long as time lasts.

We read in Luke 2:10, "For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Matt. 1:23, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us." Verse 21, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save people from their sins."

The one that went about doing good to all men, healing the sick, the deaf, the blind, and having no earthly possessions. Matt. 8:20, "And Jesus saith unto him, the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

He was in the creation of all things, and yet condemned by His own people. God who is rich in mercy for His great love wherewith he loved us, hath quickened us together in heavenly places in Christ Jesus. Col. 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the

kingdom of his dear Son."

Eph. 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. 2:12-13, 17-19, "Ye were without Christ, being aliens from the common-wealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. And came and preached peace to us which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God."

Eph. 2:1-2, "You hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. . . . Fulfilling the desire of the flesh, and of the mind."

John 3:14-15, 19, "As Moses lifted up the serpent

in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

John 3:3, 5, "Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Luke 1:68, 79, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

No wonder the angels, a multitude of the heavenly host, praised God and sang, "Glory to God in the highest, and on earth, peace, goodwill toward men."

Hartville, Ohio.

NEWS ITEMS

DEER CREEK, ILL.

Rev. 1:11.

We were made to rejoice on the evening of Oct. 28th when Bro. Replogle, wife and small daughter and Bro. and Sister Leatherman stopped overnight with us. They were returning from Quinter, Kans., where Bro. Replogle had held a series of meetings.

Any brethren or sisters going from east to west or vice versa are welcome to make their stop over with us. We thank our Heavenly Father for their presence since we are isolated from most of the churches.

H. R. Dickey.

NORTH CANTON, OHIO

We, the Orion church, have enjoyed a very spiritual feast. Bro. Millard Haldeman of Quinter, Kans., came to use for a two weeks revival. The Orion congregation feels that we have been fed by a living manna and water from Heaven. We are so thankful for those wonderful living truths that come from the living God.

On Sunday, Nov. 2, we started our revival. We had good attendance and most inspiring messages, which should live long in our memory. Thanks to God for His unspeakable Gift and His wonderful love and the plan of Salvation.

On Nov. 6, 1947, our beloved Elder, Theodore Myers, departed this life to be with his Lord. This was a great shock to the Orion church and to many in the brotherhood. He was an adviser to many. But thanks to the Lord Jesus Christ for the ministering brethren that are left. We pray the Living God, through Jesus Christ, that He will

"What thou seest, write . . . , and send it unto the . . . churches."

bless them abundantly, that they will be faithful shepherds to the flock, and that His will may be first in our lives.

On Saturday, Nov. 15, we had an all day meeting, with a Lovefeast in the evening. Thanks to God for the many visiting elders, ministers, and brethren and sisters from the neighboring churches. We appreciate their coming to worship with us. Bro. Haldeman officiated at the lovefeast. May our thanks come from the heart and may we have more zeal to do the will of God in these dark days.

On Sunday we had breakfast at the church, followed by Sunday school and preaching services. Dinner was served at the church with much fellowship between brethren, sisters and friends. Then the farewell, but we have a hope in Jesus Christ the righteous, for a home over there, that we may enter the Lord's rest, where there will be no parting.

Now we must take up the threads of life and fight more battles of life with the help of the Holy Spirit that souls may find Jesus Christ as their Savior, till he calls us home to glory. I pray the Lord God that we may remain faithful to his calling and prepare to meet our creator.

Grover C. Büsser, Cor.

WAYNESBORO, PA.

On Nov. 2nd Bro. Melvin Roesch and wife came in our midst to hold a two weeks revival meeting.

Bro. Roesch preached an inspiring message each evening. Although there were not additions to the church the good seed has been

sown, and the members inspired to live better lives.

On Saturday, Nov. 16 our lovefeast was held. Many came from adjoining congregations for which we were glad.

Elders and ministers present were Melvin Roesch, O. L. Strayer, L. B. Flohr, Joshua Rice, Ray Shank, Owen Mallow and Clarence Stump. Bro. Roesch officiated.

We wish to thank all who came and spent the day with us, inviting them and others to come and worship with us at any time.

On Thanksgiving day Bro. Clarence Stump from York, Pa., came and preached us a message full of thankfulness and praised to God for all his blessings.

Mildred Demuth, Cor.

PIONEER, OHIO

The Pleasant Ridge congregation met November 8th in the afternoon for their business meeting for the electing of church officers, also Sunday school officers.

The clerk and treasurer reports were read and accepted by the church. Bro. Clyde Miller was elected for our Elder for another year. Not much change made from former years in the other church officers. For a closing hymn, No. 171 was sung and closing prayer by Sister Ruth Drake.

Our revival meeting was attended. Brother Melvin Roesch of Wauseon, Ohio, was our evangelist, and he surely gave us the plain gospel truth. I am sure if we follow his teachings we will not miss that Heavenly home, if we are true and faithful to the end. The last Sunday of this Revival was our Harvest

meeting with a large attendance. Our lovefeast that was held Oct. 18th and 19th was well attended. Not quite as large as some former occasions on account of some other meetings not so far away. About 115 or 120 communed at communion services. On Sunday for Sunday school and church, there were 155 present.

These meetings have been very encouraging to us to press onward for a closer walk with our Saviour and live such lives that those about us, that are in the cold world, might also make that good choice which will never be taken away from them.

May we all pray that love and union may prevail with us, as a church, that we may be the means of doing much good. May we all pray for the upbuilding of the Holy cause.

H. A. Throne, Cor.

OBITUARIES

JOHN C. CLEPPER

Funeral services for John C. Clepper, 19-year-old son of Mr. and Mrs. Joseph H. Clepper of Mechanicsburg, Pa., who was fatally injured on Sunday afternoon when his motorcycle and an automobile collided on the Sterrets Gap road near Carlisle, Pa., were held Thursday afternoon at 2 p. m. at the Myer's Funeral home in Mechanicsburg, Pa.

The services were conducted by Elder A. G. Fahnestock of the Dunkard Brethren church. Burial

was made in the Longsdorf cemetery near New Kingston, Pa. He is survived by his parents: two sisters, Sister Merl Clepper of Dillsburg and Mrs. Barbara Stump of Lewisburg; two brothers, Marvin and Paul E. of the home; and his grandmother, Mrs. Ellen Clepper of Mechanicsburg.

He was in the men's Bible class on Sunday morning prior to the accident in the afternoon. He attended Sunday school regularly. Bro. Fahnestock used Job 17:11 for his text in the services. A large crowd of relatives and friends showed respect to those who mourn their loss.

May the God of Peace comfort the family that someday they may hope to meet the one just gone before. May God add His blessings and comfort to all is our prayer.

In the center of the circle

Of the will of God I stand:

There can come no second causes,
All must come from His dear hand.

All is well for 'tis my Father
who my life hath planned.

Shall I pass through waves of
sorrow,

Then I know it will be best;
Though I cannot tell the reason,
I can trust and so am blest.
God is love, and God is faithful;
So in perfect peace I rest.

With the shades and with the sun-
shine,

With the joy and with the pain
Lord I trust thee, both are needed,
Each thy way-ward child to train.
Earthly loss, did we but know it,
Often means our Heavenly gain.

Harry L. Junkins, Cor.

NAME OF NAMES

"His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

The name of Jesus Christ the Lord
Is wonderful and high,
And yet in condescending love
I brought salvation night.
It manifested love Divine,
When down to earth He came
To introduce to men of earth
His precious, peerless name.

He, only, is the Counsellor
Of saints of every age,
From ruddy youth to men mature,
And on to hoary sage;
For who could walk the paths of
light
Uncounselled by His mind?
Go search the mountains, valleys,
plains,
And such we cannot find.

The mighty God beyond the stars,
The Heavens can't contain,
So great is He, and ye so small
In yielded hearts can reign.
Creator, He, of everything
In heaven, earth and sea.
His new creation, bought with blood
Possessed by Him shall be.

The "Family tree" of heaven shall
Unbroken e'er remain.
The everlasting Father shall possess
His vast domain.
Though Son was he, to buy the pearl
He gave His all to own,
Returned with it, He will have
earned,
His everlasting throne.

But e'er the endless aeons roll
In timeless, ceaseless pace,
The Prince of Peace, King of earth,
Shall take His rightful place.

On David's throne He'll sit and
reign,
Till all His foes confess
That He is God, and Lord of lords,
And King of righteousness.

O Name of names! O Christ
Divine!

O sinners' Savior dear!
Let endless praise to Him arise
On this or any sphere.
His Name is wonderful indeed,
Its depths we cannot plumb,
But longing hearts unite and say,
"Lord Jesus, quickly come!"
—In Gospel Herald.
Sel. by Bertha R. Dorsey.

CHRISTMAS

The time of year is here,
To bring us Christmas cheer;
And enjoy it when we can
The star of Bethlehem.
It gave beautiful light
On that special night.

Those who were able
Went to the stable
To see the Christ Child
Who is meek and mild,
He came for no danger
His bed was a manger.

While His little head lay
On a bed of hay
They all looked and sighed,
When He was crucified they cried.
He has promised security
That we may be with him in
eternity.

By Gertie F. Myers.

THE CHRISTMAS
TREE

"Thus saith the Lord,
learn not the way of the

heathen and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

"They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

"They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good."

—Jeremiah 10:2-5.

OPPOSE 'LUXURIOUS' CHRISTMAS

Exchanging of Christmas card greetings is an old and beautiful custom. It does its share of spirit-lifting. However, this year (of all years) it seems to me that there could be some exception to the rule. Remember always the elderly, the lonely, the shut-in, yes.

But while human beings starve for lack of sufficient food, are clothless for lack

for clothing, is it not well to consider this custom in terms of the thousands of dollars spent in the United States upon mere paper which, in three-fourths of the cases, will not be utilized advantageously thereafter?

As we clothe ourselves—here in grand old America—in the luxury of excess material, spreading personal enjoyment among friendly circles, do we really remember the less fortunate?

Elizabeth Hummer.

—Letter to Washington Evening Star.

READY FOR CHRISTMAS

Ready for Christmas she said with a sigh, as she gave a last touch to the gifts piled high. Wearily she sat for a moment and read, till soon she was nodding her head. Then quietly spake a voice in her dream, "Ready for Christmas, what do you mean? Ready for Christmas, when only last week you would not acknowledge your friend on the street. Ready for Christmas, while holding a grudge? Perhaps you had better let God be the judge, why, how can the Christ child come and abide in a heart that is selfish and

filled with pride. Ready for Christmas, when only today a beggar lad came and you turned him away, without even a smile to show that you cared? The little he asked could have been spared. Ready for Christmas, you have worked, it is true, but just doing the things that you wanted to do. Ready for Christmas, your circle's too small, why, you are not ready for Christmas at all."

She awoke with a start, and a cry of despair, "There is so little time, still to prepare. Oh Father forgive me, I see what you mean, to be ready means more than a house swept clean. Yes, more than the giving of gifts and a tree. It is the heart swept clean, that He wants to see. A heart that is free from bitterness and sin. Ready for Christmas and ready for Him.

Sel., Wm. E. Kinsley.

FEAR NOT

These days, when we hear over and over the Christmas story, perhaps we can realize in a very small way the condition of the world previous to the time when the Saviour of the lost world

was born. Others may tell of the great problems confronting the wise and the great of earth. Others may figure seasons and dates, but just now, for a little while, we want to look at a few things that may have special meaning for you and me today.

There is meaning in the humble carpenter and his virgin wife. Our hearts are touched as we see them refused admittance to the Inn. We might have missed a lovely bit of tender sympathy if there had been plenty of room among the rich and the great for Joseph and Mary, and later for the Saviour King. There was no room then, and there has been little enough of room for Him anywhere since. Perhaps even now, in our hurried Christmas preparation, we have scant room for Him in all His wondrous love and helpfulness.

There were only a few people interested on that wondrous morning. In the little stable a holy hush must have been present. The rest of the world went on as usual, and the shepherds watched their flocks; some pacing the "beat" while others slept. To these

humble, pious shepherds, a time like this, God sent the announcement by way of His own messenger, the most wonderful news this world has ever known.

We might quibble about the time. We might spend hours gathering figures among the prophets of old. These all might take much of our time. What we want is the fact, the wonderful news of "a Saviour, which is Christ the Lord." This is the Christmas message for us now. There is fear in the world; now, a dreadful fear of we know not what.

How like a benediction comes the message: "Fear not: for, behold, I bring you good tidings of great joy." Then the angel goes on to say, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." I am afraid many of the great and mighty of this world have never really heard the angel's message. If they had, there would be more of good will than we now have.

So let us sing the dear old carols, sing them while we are baking the Christmas cookies, and be sure to let the children have a share in the spreading of good will.

Teach the same old carols, the same old sweet songs we sang when we got into Mother's way in our eagerness to help when we were small. "Fear not," the sweet words of assurance are with us today. Let us keep bright and fresh the real Christmas spirit of "On earth peace, good will toward men."—Lina Z. Resler in Gospel Herald.

HISTORY

Wm. E. Kinsley

History. A record of past events. A record of things written aforetime. A record of past occurrences or facts.

Romans 15:4, "For whatsoever things were written aforetime were written for our learning." By the mouth of two or three witnesses, every word shall be established.

Isaiah 9:6, "For unto us a child is born, unto us a Son is given: and the government shall be on his shoulders: and his name shall be called wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace." Now the birth of Jesus Christ was on this wise. Behold a virgin

shall be with child and she shall bring forth a son, and they shall call his name Emanuel which is being interpreted is, God with us.

She was found with child of the Holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus: for he shall save His people from their sins. The angel said unto the shepherds, "Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

"There was with the angel a multitude of heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Behold there was a man in Jerusalem whose name was Simeon, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord, Christ. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the

gentiles, and the glory of thy people Israel.

When the wise men saw the star, they rejoiced with exceeding great joy and when they were come into the house, and saw the young child (Jesus) with Mary, his mother, they fell down and worshipped him: and when they opened their treasures, they presented unto him gifts.

The birth of Jesus, the Christ or Messiah, was the greatest of all events. We are now approaching the time of the year which this occurred. It is called Christmas day the 25th of December, referring to a holy day of God, a day observed by the early Christian churches annually in memory or reverence of the birth of Christ. A day of great rejoicing, to praise, to celebrate, a service of joy and respect.

The palmist says praise the Lord for His goodness and His wonderful works towards the children of men. We should thank and praise him every day of the year, and rejoice in His name. He was the greatest blessing ever bestowed on humanity, why not honor him and sing praises to His name.

Moses said a prophet shall

the Lord your God raise up of your brethren like unto me, him shall you hear. Blessed be the Lord God of Israel: for he hath visited, and redeemed his people and of his kingdom there shall be no end.

Rejoice in the Lord always and again I say rejoice. Rejoice evermore. Oh give thanks unto the Lord for his goodness. For how great is his goodness and how great is his beauty.

Luke 19:38, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Rejoice at the birth of your heaven born King who grace and salvation to sinners doth bring.

From age to age we its flame should declare, none ever are worthy with it to compare.

Hartville, Ohio.

CHRISTMAS CELEBRATIONS

As the Christmas season nears it is wise to again take an inventory of ourselves as to how best to recognize the day and the season. It is plain to any thoughtful person that a great deal of the giving of presents and feast-

ing is not in accord with what would be appropriate if it truly were the birthday of Christ as is assumed by perhaps most people.

No Scripture Information

It is well to bear in mind that the observation of any day as the birthday of Christ has no sanction in the Bible. It is impossible to determine from the Bible records the date of Christ's birth. From what the Bible says it is quite unlikely that Jesus was born in December, as the weather, is not what would make it likely that shepherds would be in the open fields with their flocks at that time of year.

And as to keeping it at all, there is no Bible record of it being kept by the apostles or early church, nor does any apostle give directions concerning it in any Epistle. We must look for the origin of the custom elsewhere than in the Bible.

How the Practice Originated

From the "Library of Universal Knowledge" we copy the following, which can very likely be confirmed by any standard work of encyclopedic scope:

"Among the causes that co-operated in fixing this

period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolic personifications of these. In more northerly countries, this fact must have made itself peculiarly palpable—hence the Celts and Germans, from the earliest times, celebrated the season with greatest festivities. At the winter solstice, the Germans held their great yule feast, in commemoration of the return of the fiery sun-wheel; and believe that, during the twelve nights reaching from the 25th of December to the 6th of January, they could trace the personal movements and interferences on earth of their great deities, Odin, Berchta, etc. Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from heathenism to Christianity, and have partly survived to the present day.”

Strange Obsrevation of a Birthday

A little thought will convince any one that the usual way of giving gifts on Christmas day is a strange way of observing any one's birthday. Suppose a man by the name of John Jones had his birthday coming on the 25th of December, and his relatives decided to celebrate it. Suppose they went to John Jnoes' house loaded down with gifts and eats. On arriving there they spread their provisions on the table and proceed to eat them all up themselves, perhaps never mentioning the name of John Jones who appears to be entirely forgotten. After a while they sit up a tree and hang their presents on it, and after a while the presents are given — not to John Jones, though it is his birthday, and supposedly his birthday that they are celebrating, but to each other, and John Jones is left without a single present! It appears to us thot John Jones would feel a bit slighted. When John Brown has his birthday, his relatives get up a party and bring lots of good thing to eat. The cake has his name on it, and he is the most

important person there. When the gifts are distributed John Brown gets every one of them. No one thinks of giving a present to anyone else but John Brown, for it is John Brown's birthday they are celebrating.

Which of these two ways do people celebrate what they call Christ's birthday? Why not give all the Christmas gifts to Jesus by devoting it all to the work in which He is interested—the preaching of the Gospel? If we want to give to our friends why not do it on their birthdays? Would not that be more consistent, and honor Jesus more?

Christmas Deception

We cannot pass from this subject without mentioning how we deplore the custom of making children believe in the personality of Santa Claus. Thirty-six years ago a little girl wrote to the Editor of the New York Sun the following letter:

"Dear Editor:—I am eight years old. Some of my little friends say there is no Santa Clause. Please tell me the truth."

The response to this letter is said to be the most widely read editorial ever printed,

as the New York Sun reprints it ever year, and it has been copied in hundreds of other papers and translated into different languages all over the civilized world.

The letter starts out: "Virginia, your little friends are wrong," and winds up with, "A thousand years from now, Virginia, nay, ten thousand times ten thousand years from now, he will continue to make glad the heart of childhood."

While people may say that the letter in its entirety suggests that Santa Claus is merely the embodiment of the Christmas spirit, it contains several positive affirmations that there is a Santa Claus in the sense in which the little girl inquires.

The Lord must surely be grieved at the misuse of what is purported to be His birthday. If celebrated at all it should be a solemn occasion instead of a time of deception and worldly frolic. The day, if observed as usual, will mark the death of many people by accident on the highways, and occasion for drunkenness and other forms of evil.

What a wonderful missionary offering there would be if all the money spent

would be used for spreading the Gospel.—In the Gospel Herald.

SEEING OUR LORD

As the birthday of our Lord approaches one is directed in thought to the infinite goodness of God in presenting the Lord Jesus to the world. To this goodness we should reply, as the Greeks did, "We would see Jesus." And the desire to see Him will awaken in our hearts a response to the glorious majesty of His character. In our search in Scripture to see Him, as we see more of Him, we see less and less of ourselves. This develops awakened qualities in our characters as we respond to the Potter. We develop trust and gratitude even as we discard unbelief and ingratitude. Our life and the eternal destiny of our soul are now in the keeping of God. We are keenly aware of our own shortcomings and faults and the more we see Jesus the keener the awareness; but even at that we have a right to trust Him Who said He cares for the sparrow and added for our meditation

that we are worth more than the sparrow. We do well, therefore, to trust our Lord.

He also leads His Church. A more or less misguided brother said in effect that the Church is going to the dogs. This troubled a certain sister greatly until it dawned upon her that Jesus said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." Whereupon, balancing the two statements, she at once believed the Word of the Lord rather than that of another. That does not mean that all in the Church are perfect. Sadly we learn that the Word speaks of hypocrites, weak ones, and those who cause others to stumble. Our part is to follow Him with humility and grace, sincerely.

In our prayers it is well occasionally to escape the individual horizon. Hearing a group of prayers one brother did this: he was burdened for the warring nations; he revealed his trust and dependence on God by saying he knew nothing to do about the distressing situation but plead with God, and certainly God will honor his prayer.

In addition to trust may

we learn appreciation, as we yearn to see Jesus. During the years of depression, drouth, dust, and debt the art of grumbling has been well nigh perfected. Yet if one walks with God he knows well that leanness of years is preferable to leanness of soul. Our blessings are many, and we do well to be grateful for them. We have a beautiful world to live in; the sky above; the warm and friendly sun; the piquant moon; the smiling stars—the Bible speaks of all these and they are definite blessings. We have health, food, shelter. We have the best friends and neighbors in the world. During a long illness I heard a neighbor lady say in deep sincerity, "This is the best neighborhood in the whole world." And she meant it and believed it. If we fail to learn appreciation and gratitude here on this earth, where God evidently placed us, how shall we appreciate the wonders and beauties of heaven?

A dear old sister was telling me of a conversation she had with another sister. She had remarked to the other that had she the privilege to live her life over she

could do so much better with her children and in other ways, too. But her hearer said, "But you might do a lot worse." She said that made her more thankful. Her children are in the Church and moderately successful. "In all thy ways acknowledge Him, and he will direct thy paths."—In the Gospel Herald.

"THE LORD IS MY SHEPHERD"

Let us note the setting of this beautiful psalm.

The shepherd on the Judean hillside senses danger in the inky, desert darkness. The howling of wolves confirms his fears. The ravines, near by, add to his terror. Suddenly, there flashes into his mind a thought of safety and comfort.

It is this: just as he is the shepherd, to watch, guard and feed his dependent timid flocks, so, likewise, he looks up to God as the Great Shepherd of human souls. It is He who provides us with the green pastures, still water, and the full cup of plenty.

This thought of the care of God is a source of strength to every Christian.

Jesus in Gethsemane takes it for granted. God always does the right; therefore, He could pray "Not my will, but thine, be done."

Paul, in dire need, tells the Corinthians of God telling him: "My grace is sufficient for thee: for my strength is made perfect in weakness."

Sel., Treva Brumbaugh.

THE COMFORT OF BETHLEHEM

In the midst of barbaric "wars and rumours of wars," we find relief in the little town of Bethlehem. Hear the heavenly refrain: "On earth peace, good will toward men." Nineteen hundred years ago the world was groping in darkness, and ignorance, when the glory of the Lord shone round about the humble shepherds, "And the cities that sat in darkness have seen a great light." In one generation the "good news" reached the ends of the earth.

World conditions seem equally dark today. A recurrence of the spreading of the "good tidings," is imperative if this earth is to survive. May the Church rise

to her responsibilities and illuminate and cheer this dark and sin-sick world, so it may again find the comforts at Bethlehem. "Let us now go even unto Bethlehem."—J. C. Clemens in Gospel Herald.

OUR SAVIOUR, LORD AND KING

(Psalm 45—Luke 2)

Come forth, Thou youthful King. Come out from Thy ivory palaces, with the smell of myrrh and Aloes upon Thy garments. Come to this earth, full of stables, where men have turned Thy gifts of purity and simplicity into idols and are worshipping the work of their own hands. Fathers bow down to their god, Mammon, and mothers bring their children to the shrine of vanity and, like Eve, cover them with a fig leaf and feed them with the sweets of having their own ways unrestrained. Come, in Thy majesty and meekness, into our hearts and cleanse us from all "filthiness of the flesh and spirit, perfecting holiness in the fear of God." Then shall we be all glorious within and worship Thee, as did the

humble shepherds, praising and glorifying Thy great and holy name.—Betty M. Keener in Gospel Herald.

PERFECT PEACE

For years I sought that "perfect peace,"

My troubles seemed but to increase,
Until at last I found release:

I fixed my mind on Thee.

I could not reach that hallowed ground,

Where peace, unmoved, strife, is found

But now, my Lord has hedged me 'round.

My mind is stayed on Thee.

When trials come—they often do—
I look unto my Savior, who
Sends needed grace to take me through,

My mind is stayed on Thee.

Some weighty problem once would make

My very soul with trouble shake,
But now my load to Christ I take:
My mind is stayed on Thee.

I cast my burdens all on Thee,
Jesus, my Lord, who died for me,
And may my mind forever be
Completely stayed on Thee.

—Sarah Carter Lewis.

Selected by Ethel Beck.

HOME DEVOTIONS

Since it has been the sentiment of the Dunkard faith during its history that we should have Home Devotions, and since it has been often expressed or suggested that we should have some method of selecting helpful scriptures for

Home Devotions; and since General Conference has approved a Board of Bible Study: We have decided to submit a suggested list of Scriptures, short enough so everyone can read and meditate on them, for printing regularly in the Bible Monitor.

Board of Bible Study.

JANUARY 1947

Theme: Service — Thought — Service.

Theme verse, Matt. 4:10. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Thurs. 1—Ex. 3:11-18.

Fri. 2—Ex. 20:1-6.

Sat. 3—Deut. 6:3-15.

Sun. 4—Mark 12:28-34.

Mon. 5—Jos. 24:14-30.

Tues. 6—I Sam. 10:1-8.

Wed. 7—I Sam. 12:1-12.

Thurs. 8—I Sam. 12:11-25.

Fri. 9—I Chron. 28:1-8.

Sat. 10—I Chron. 28:9-10, 20-21.

Sun. 11—Psa. 95.

Mon. 12—II Chron. 30:1-9.

Tues. 13—II Chron. 30:10-20.

Wed. 14—II Chron. 34:29-33.

Thurs. 15—Ruth 1:15-17.

Fri. 16—Zeph. 3:1-12.

Sat. 17—John 12:23-32.

Sun. 18—Psa. 72:1-15.

Mon. 19—Acts 7:1-7.

Tues. 20—Rom. 1:1-9.

Wed. 21—Acts 27:21-26.

Thurs. 22—Rom. 6:6-13.

Fri. 23—Rom. 7:1-6.

Sat. 24—Rom. 16:17-20.

Sun. 25—Matt. 25:34-46.

Mon. 26—Gal. 3:1-14.

Tues. 27—Col. 3:12-24.

Wed. 28—I Thess. 1:1-10.

Thurs. 29—II Tim. 1:1-10.

Fri. 30—Heb. 9:8-15.

Sat. 31—Heb. 12:1-17.

ADULT SUNDAY SCHOOL LESSONS

Jan. 4—Deut. 30:1-20
 Jan. 11—Deut. 31:1-30
 Jan. 18—Deut. 32:1-52
 Jan. 25—Deut. 33:1-29
 Feb. 1—Deut. 34:1-12
 Feb. 8—Josh. 1:1-18
 Feb. 15—Josh. 2:1-24.
 Feb. 22—Josh. 3:1-17
 Feb. 29—Josh. 4:1-18
 Mar. 7—Josh. 4:19—5:15.
 Mar. 14—Josh. 6:1-16.
 Mar. 21—Josh. 6:17-27
 Mar. 28—Easter, I Cor. 15:1-58

PRIMARY SUNDAY SCHOOL LESSONS

Jan. 4—Childhood of Jesus. Matt. 2:10-23.
 Jan. 11—The Boy Among the Doctors of the Law. Luke 2:41-52.
 Jan. 18—Baptism of Jesus. Matt. 3:1-17.
 Jan. 26—Ministry Begun. Matt. 4:17-25.
 Feb. 1—The Blessed. Matt. 5:1-12.
 Feb. 8—The Prayer Jesus Taught. Matt. 6:9-15.
 Feb. 15—Trusting Providence. Matt. 6:25-34.
 Feb. 22—Jesus Cleanses and Heals. Matt. 8:1-13.
 Feb. 29—Showing Pity and Mercy. Matt. 14:14-33.
 Mar. 7—Peter's Denial. Matt. 26:69-75.
 Mar. 14—Jesus Honored. Luke 19:28-40.
 Mar. 21—Mocked, Crucified, Buried. Matt. 27:27-38; 57-61.
 Mar. 28—Resurrection of Jesus. Matt. 28:1-15.

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